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PRIZE ESSAY

ON

EDUCATION

BY THE

REV. W. N. MOLESWORTH, M. A.

DONOR.

THE REV. J. A. EMERTON, D. D.

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PRIZE ESSAY,

ON THE

GREAT IMPORTANCE

OF AN

IMPROVED SYSTEM OF EDUCATION

FOR THE

UPPER AND MIDDLE CLASSES.

BY THE

REV. WM. NASSAU MOLESWORTH, M.A.,

VICAR OF SPOTLAND, ROCHDALE.

Donor:

THE REV. J. A. EMERTON, D.D.,

PRESIDENT OF THE ENGLISH INTERNATIONAL COLLEGE,

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TO THE RIGHT HONOURABLE

THE EARL OF CLARENDON, K.G., G.C.B.,

WHO FOR FORTY YEARS

HAS DEVOTED ALL HIS BEST ENERGIES

TO THE SERVICE OF THE STATE,

AND WHOSE NAME AS

THE PROMOTER OF PEACE ABROAD,

GOOD WILL AT HOME,

AND

EDUCATION AMONG ALL CLASSES,

MUST EVER BE HELD IN THE HIGHEST HONOUR

BY HIS GRATEFUL COUNTRYMEN,

THIS

ESSAY ON EDUCATION

IS, BY PERMISSION,

MOST RESPECTFULLY INSCRIBED

BY HIS HUMBLE AND FAITHFUL SERVANT,

J. A. EMERTON.

PREFACE.

THE accompanying Essay, being one of fifty on the same subject that were sent in, obtained the prize offered by the Rev. Dr. Emerton, President of the English International College. The circumstances that drew it forth are concisely summed up in an Inaugural Address of the Rev. Doctor, delivered at Rochdale, January 8th, 1867, as reported in the *Rochdale Observer*.

In the month of July, 1859, he proposed to Lord Brougham to offer two prizes—the one for England, and the other for France—for the best essays on the immense importance of a close Union of England and France, with suggestions on the best means of making it perpetual—Lord Brougham, the Earl of Clarendon, and the Earl of Shaftesbury having kindly consented to act as adjudicators in England, and M. Thiers, M. Mérimée, and M. Mignet in France. The English adjudicators adjudged the prize to the Rev. W. N. Molesworth, of Spotland Vicarage, Rochdale. The adjudicators of the French prize had, however, been unanimous in the rejection of all the French essays; "and although," said Dr. Emerton, "I pressed them

very hard upon the subject, they all agreed on the uselessness of again making the offer. I therefore determined to appropriate the £50 to some other object for the public good, and prepared a prize for the best essay on the evils of the present system of Church Patronage, with suggestions on the best means for remedying those evils."

After referring to the evils existing in the government of the Establishment, and to an address he read at the Social Science Congress at York, on "Higher and Middle Class Education," which he had not full opportunity for there discussing, he resumed:—"I thought of another method of eliciting public opinion on the subject, and proposed a prize for the best essay on the great importance of an improved system of education for the upper and middle classes of the community, with suggestions on the best means of effecting and securing it—to be dedicated, by permission, to the Earl of Clarendon, K.G., G.C.B., the President of the Public School Commission. I requested two eminent professors* of Oxford to be the adjudicators, and the Earl of Clarendon, if necessary, to be the umpire. It was not until a few days since that I had it in my power to declare the award, and you will, I am sure, be gratified to find that it is Rochdale for ever. Your neighbour and friend, the

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The Rev. Richard Michell, B.D., Public Orator.
The Rev. Thorold Rogers, M.A., Professor of Political Economy.

Rev. W. N. Molesworth, vicar of Spotland, is again the successful candidate. (Cheers.) I had the idea that it would be so when I was here last autumn, but it was not positively decided until the Earl of Clarendon returned home from the Continent, the week before last. It will be perfectly unnecessary that I should say anything to increase your high opinion of Mr. Molesworth; indeed, I think it is quite impossible for me to do so; yet I cannot help telling you that Mr. Molesworth has declined to accept the money for the prize—(cheers)—thinking, I suppose, that it is unfair that I should alone pay for that which is of public importance, and satisfied with the honour that must accrue to him from being the successful candidate a second time, in a contest which was open to the world. (Cheers.) If he is unwilling to receive it, you will readily suppose I am equally unwilling to keep it; so we have compromised the matter, by his consenting that, after the expenses of its publication, the surplus shall be devoted to purposes of public good, and amongst the first I have chosen is the formation of a 'Cobden Memorial Class' in Rochdale, for teaching French by means of the translations of the Bible."

As the lecture of Dr. Emerton treats of a subject akin to that of the Essay, it has been thought desirable that it should be added as an appendix to it.

W. N. M.

SPOTLAND VICARAGE,
Rochdale, Feb. 9th, 1867.

"INGENUAS DIDICISSE FIDELITER ARTES."

PRIZE ESSAY,

ON

"THE GREAT IMPORTANCE OF AN IMPROVED SYSTEM OF EDUCATION FOR THE UPPER AND MIDDLE CLASSES, WITH SUGGESTIONS ON THE BEST MEANS OF EFFECTING IT AND ENSURING ITS CONTINUANCE."

THE generous and public-spirited donor of this prize has added to his numerous claims on the national gratitude by proposing a subject of the highest importance, and one that is peculiarly appropriate at the present moment. The reports of the Public School Commissioners have demonstrated the existence of grievous and growing abuses in our most celebrated educational establishments. The results of these investigations have been propagated through the country by means of the public press, and they impose on the Government the duty—which public opinion will not allow it much longer to evade—of dealing with the abuses which have thus been revealed. The inquiry has not, indeed, as yet been extended to the multitudinous private

establishments which exist in this country, but it has been indirectly shown that, while some of them no doubt are admirably conducted, the great majority of them fail to impart to their scholars the instruction which the parents of the children and the public have a right to expect from them, and which, under better regulation, might easily be obtained. Our Government has already done much for the education of the lower classes. It has enabled them to give to their children, at a cost almost nominal, an education which, in its fundamental branches—reading, spelling, writing, arithmetic, and English composition—is superior to that placed within the reach of any other class of the community in most parts of the United Kingdom.* The upper and middle classes have, through the general taxation of the country, and by voluntary subscriptions, contributed by far the larger portion of the funds from which this result has been obtained, without directly sharing the benefits. It is therefore manifestly right that they should enjoy, I do not say a proportionate, but a considerable portion of the advantages which Governmental intervention has already procured for the masses. The question then arises, how may such advantages be best secured and perpetuated?

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* For proof of this assertion, if any are required, I beg to refer to a paper read by me before the Educational Section of the Social Science Association at their last meeting, held in Manchester, and which will be published in the forthcoming report of the Association.

But, before treating this question, it is necessary that we should first investigate and define the province of Government in reference to education. It is a large subject, and one that has not hitherto received the attention it deserves. The limits of this essay will prevent me from entering fully into this question, but the nature of the subject imposes on me the necessity of making some reference to it. I would say, then, that it is not the province of Government to educate the people, but to take care that all classes of the community have the means of obtaining for their children a suitable education placed within their reach. In France and in Germany, where the ancient educational institutions have been more or less violently shaken by religious or political convulsions, and where the action of the Government has always been much stronger than in England, a degree of central control has been exercised, and a more homogeneous system of education established, than would be either desirable or practicable here, where more has always been left to the people themselves, and much less has been done by the Government than in any continental country. We possess, moreover, ancient and venerable Universities, affording educational advantages of which it is impossible to over-estimate the value, and which enjoy every day more and more the respect and confidence of the country. The Government cannot afford to dispense with their assistance in any plan of general middle and

upper class education, nor can they act effectively in the matter without the aid of the Legislature and the Government.

Any system of education which will be approved by the public opinion of the country must be established and carried on by the joint and harmonious action of the Government and the Universities. The first duty of the Government is to institute a careful inquiry into the actual condition of the middle-class as well as the upper-class schools throughout the country. Its next object should be to bring into some sort of unity the scattered and disjointed members of our educational body. In these investigations, and in the legislation to which they are preparatory, the greatest possible care must be taken to respect the susceptibilities of the masters and managers of our existing schools, whose concurrence will be necessary to the success of our endeavours. They must be made to feel that the matter is taken up in a spirit thoroughly friendly and respectful to them—that it is the earnest desire of the Government to raise their status and improve their condition—that there is no desire to interfere needlessly with their useful functions, but only to fulfil a duty imposed by the circumstances of the times and the just expectations of the nation. The proceedings of the Government in reference to this matter must be essentially tentative; they must be based on careful inquiry and watchful observations of the effects produced by changes gradually and advisedly adopted.

There are, however, certain outlines of a plan which our present experience and knowledge warrant us in framing and recommending; and it is for the purpose of drawing attention to this important matter that Dr. Emerton's prize has been offered, and this essay written.

We have already remarked that the most important half of educational reform in this country is to systematize the education of the country, but that the thorough systematization which has proved highly beneficial in France and Germany is neither practicable nor desirable in England, where a strong jealousy of centralization has always prevailed. But this feeling, though useful up to a certain degree, is carried to an absurd and excessive length if it is allowed to prevent us from enjoying the advantages of that unity which cannot be attained without some degree of central control. Whether that control should be exercised, as it now is, by the Committee of Council on Education, or by a Minister of Instruction to whom its powers might be transferred, is a question of administrative detail which would be best decided by the Legislature. If, however, the writer of this essay might be allowed to offer an opinion on the subject, he would suggest that the important ends of unity of action and responsibility to Parliament and the country would be best answered by placing the education of the country under the supervision of an individual, rather than under that of a committee. But whatever

may be the ultimate decision of the Legislature with regard to this matter, the author would submit that a permanent board should be established, fairly representing the Universities and the schoolmasters of the upper and middle class schools, with which the Government should confer through its accredited organ, and to whose recommendations it should give a careful and respectful consideration. This board might be nominated by the Government, provided that care was taken to choose persons whose names would command the confidence of the country in general, and especially of the masters of existing schools. Recommendations which emanated from such a body would be likely to meet with a more cordial reception from schoolmasters than if they were made by the Government alone. At the same time, it would of course be understood that the Government would by no means necessarily adopt the suggestions of this board, but would carefully consider them before proceeding to ask for them the sanction of the Legislature.

But can we not, to some extent, anticipate what the suggestions of such a board ought to be, and probably would be? This is a task from which the character of the work we have undertaken will not allow us to shrink, and which we shall accordingly now endeavour to discharge by sketching the outlines of a plan without going into details which at present would be premature.

It is evident that the chief source of our educational shortcomings lies in the total want of harmony between

our various public and private educational establishments. This fact is very strikingly brought out in the evidence taken before the Public School Commission. The University authorities complain of the insufficient preparation of the young men who are sent to Oxford and Cambridge. The masters of the schools from which they come throw the blame on their insufficient grounding in the establishments which they attended before coming under their care; and the conductors of these schools, in their turn, throw back the blame on the parents. There can be no doubt that all these charges are to a very great extent well founded, and that the evils complained of are the natural and inevitable consequences of the entire absence of union and concert between the innumerable educational institutions of the country. The education given in each school is determined, in almost every case, by the judgment or caprice of the master, controlled, to a certain extent, by the public opinion of the locality, which is often not of a very enlightened character. In schools attended by young children, especially when the parents are ignorant, the masters are always under a strong temptation to aim at a showy superficiality rather than solid acquirements, and at a smattering of a large number of subjects rather than at a thorough mastery of those that are most elementary, and therefore most essential. It is always more pleasant to the master to give instruction in the higher rather than in the lower branches of knowledge. In

most of the schools of which we are now speaking no means exist by which the public can really test the value of the instruction afforded, and the parents themselves, even if well informed, have much difficulty in forming a just opinion with regard to it. If the boys who have been educated in these establishments are afterwards discovered to be badly grounded in the most common subjects, the case is too common to excite any surprise, and is often imputed to the idleness or stupidity of the child, when it is really due to the negligence of the master or the carelessness of the parents. If the boy is afterwards sent to a boarding-school and signally fails there in consequence of his want of due preparation, the blame very seldom falls on the real culprit, who reminds the disappointed parent how well his son "got on" while under his charge, and tells him how much better the boy would have done if he had remained at the school where he was making such satisfactory progress. But the second schoolmaster justly expects that the elementary instruction which he does not profess to impart in his establishment, and which cannot be given without a most inconvenient multiplication of masters and a complete interruption of the ordinary work of the school, has been already afforded. And even if this difficulty could be got over, we must remember that there are certain subjects which belong more especially to certain ages, and that if the age for giving this elementary instruction be allowed to pass unimproved, it cannot be so success-

fully or so rapidly communicated afterwards. It should be one of the chief aims of those who seek to improve our system of education to take such measures as will ensure that the instruction suited to each age should be given then, and not left to be imparted at a later period.

When the boy thus imperfectly grounded comes into a superior school he generally finds new books, new methods, and an entirely new system of instruction. If, for instance, he has acquired some knowledge of the dead languages, he probably finds that he has to begin again with an entirely new grammar, so that the greater part of the little he has already learnt has to be learnt over again in a different form, and every time his school is changed the process is repeated. On this subject the author of this essay speaks feelingly, having, through changes of schools consequent on the change of residence of his parents, been obliged to learn no fewer than five different Greek and six different Latin grammars. Again, in the first school the pupil has very frequently made considerable progress in French and German, but is backward in Greek. When he comes into the second school his position in all subjects of instruction is regulated by his proficiency in the Greek language, and he finds himself placed in a class with little boys who are only in the rudiments of modern languages, or is perhaps precluded from studying them altogether until he has nearly forgotten all that he had previously learnt of them. It is needless to dwell on the cruel disadvan-

tages and discouragements which attend such a state of things. Thousands give way altogether, and acquire, not only in the opinion of others, but, what is still more unfortunate, even in their own, a reputation for stupidity which they are often very far from deserving.

Such are some of the most crying evils of our present system of upper and middle class education. I think they might to a very great extent be avoided by the following arrangements:—I would, first, make a great division of the schools of which we are treating into preparatory and finishing schools. This latter class of schools I would further subdivide into *general* schools, at which a liberal education should be given, and boys prepared for the Universities; and *special* schools, in which the boys would be prepared for some particular profession or business—it being, of course, understood that all three kinds of schools might, if thought desirable, be carried on together. I would subject even young children, before entering the preparatory schools, to an oral examination of the very simplest character, not so much for the purpose of ascertaining their acquirements, as for the purpose of inducing the parents to see that their children are taught the subjects on which it is desirable that they should be instructed before entering them. Again, I would have at certain fixed centres, and at convenient intervals of time, regular examinations of pupils who seek admission to the finishing schools; these examinations to be conducted by persons appointed either by the authorities

of the two Universities or by the Government Board, and to be limited to those subjects in which it might be thought desirable that boys should be fully instructed before admission into the finishing schools, into which none should be admitted without the production of a certificate of having passed this examination. The subjects should be selected by the board with great care, should be quite elementary, and should be the same for every part of the kingdom. As the reputation of each preparatory school would depend on the proportion of its pupils who succeeded in this examination, their masters would have the strongest inducement to teach those subjects thoroughly, and not to allow the attention of themselves and their pupils to be drawn away to other subjects which would be better taught at a later period. This examination would regulate the studies of the preparatory school, and would produce all the benefit that could be hoped from a compulsory interference with the discretion of the master, without any of the disadvantages which would attend such a proceeding. The certified scholars might at once pass either into general or special schools, or, after having attended general schools for a time, might be transferred without further examination into any special school that their parents might select for them. I would also propose to have other examinations, which might be conducted at the same times and places, and which would include all those subjects which might be thought necessary for young men about

to enter the Universities, and which might serve as a substitute for the matriculation examinations, a certificate of having passed them being required as a condition of admission to any college in either University; but I would allow any young man to present himself for examination, even though he might have no intention of proceeding to any University. Should this plan be adopted, it might be worth while to consider whether prizes, or other marks of approbation, might not very advantageously be given to those who most distinguished themselves in these examinations. The use of the same class-books in all schools, whether preparatory or finishing, would tend to equalize the chances of success, and prevent some from enjoying an unfair advantage over the other competitors. This is also highly desirable on other grounds, that have been already alluded to. It would not be necessary to make the use of these books at all compulsory. Let a list be prepared by the Education Board, with the sanction of the Government. Let it be announced that these books would be used as test-books by the examiners, but that all persons possessing a competent knowledge of the various subjects, whencesoever it might be derived, would pass the examination. Masters would at once see that the use of these books in their schools would give their pupils a great advantage in these examinations, and their universal adoption would be only a question of time, and of a very short time. This plan would evidently prove highly advantageous to

masters, parents, and pupils. It would ensure the adoption of the best books, it would prevent the necessity of fresh purchases and new studies at every change of school, and it would combine liberty of choice with unity of effort.

Having systematized the schools, we come next to the masters. The first thing required in their case is, that they should have a special training for their special work. This is so evident a truism that it would be needless to say anything in support of it if it had not all along been practically disregarded; or I should rather say that while admitted and acted on in reference to the schools of the lower class, it is practically denied with regard to the schools of the middle and higher classes. The art of teaching, like all other arts, if not acquired, is at least greatly improved by proper instruction. It is quite certain, however, that the instruction given in our schools and Universities is not at all calculated to communicate the art of teaching. It is, of course, necessary that a schoolmaster should be thoroughly acquainted with the various branches of knowledge which he professes to teach, and the wider and the more extensive this knowledge the better will he be qualified for the discharge of his scholastic duties. But something more is requisite in order to make him a really good schoolmaster. We all know that many men of sound and extensive learning make very indifferent teachers. The possession of knowledge is one thing, the art of imparting it another;

and though the possession of knowledge is the first thing, because a man cannot impart to others that which he has not himself, but the art of imparting it is scarcely less essential, and at present far more uncommon. There can be no doubt that both the aptitude and the taste for giving instruction may be greatly improved by special training. This is now practically seen and acknowledged. The middle-class schools are rapidly falling into the hands of masters trained to be teachers of schools for the lower classes. In the town of Rochdale, out of five middle-class schools, four are conducted by persons who have been masters of National or of British and Foreign Schools,* and who have either attended some training college, or have had an experience in the most approved methods of teaching. Thus we see that the public, which judges by rough results, finds that the superiority in the art of teaching which is obtained by means of a special training in that art, more than balances the inferiority of acquired knowledge. The advantage afforded by this special training is thus admirably illustrated by Dr. Knighton, who speaks with authority on this subject, having had considerable experience in two of our largest training schools, and, lastly, as the principal of Ewell College :—

"I will take," he says, "a single subject, and con-

* The fifth has now disappeared, and the remaining four are at present all taught by trained masters.

trast the efficient and non-efficient teaching of it, to a class, say of twelve, fifteen, or twenty boys. There was no subject on which the failures were more numerous in the recent Oxford examination, or in the late Civil Service examinations, than orthography. The correct writing and spelling of English is difficult, from the extraordinary irregularity which our language presents. The best method of enabling children to overcome this difficulty has been found to be, not by making them learn columns of words by heart, but by causing them to write down sentences read aloud to them slowly and distinctly, a few words at a time. Their mistakes are, of course, subsequently pointed out to them and corrected, and, by frequent practice, they acquire at length the power of writing English words correctly. This exercise is called *dictation.* In the training colleges, where education is studied as a science and an art, an endeavour is made to lay down rules for the giving of such lessons efficiently—determining, in a lesson of given length, how much time should be devoted to writing, and how much to correction—laying down certain rules for the proper arrangement of the class, according to its size and stage of advancement—how the correction of the exercises is most speedily and most effectually to be accomplished—and, above all, how waste of time in the giving of the lesson is to be avoided. All these are matters which the unskilled teacher considers trivial or unimportant; he has probably never given a thought to

them; and yet, in truth, the efficiency of the lesson very much depends upon such apparent trifles as these. If he has to examine every slate or exercise-book himself before the lesson has concluded, what are the boys to be doing whilst he is engaged in this examination? If he takes them away, or puts them aside, and does not have them there and then examined and corrected, the lesson is of little use. If he takes up boy by boy to point out his errors, the others will be playing in the meantime, and the attention of the boy whose exercise is under examination and criticism will be called off by the fun which he knows his companions are enjoying in the meantime. Thus not only is there a sad waste of time, but even the errors themselves are as likely to be repeated on the very next occasion as not. The unskilled teacher goes on week after week in the same unvaried round, equally profitless and uninteresting. He knows the boys get very little benefit from the lesson. That's not his fault, he will assure himself; it is the same everywhere. A few he must punish for boisterous merriment during the examination of the exercises, just to keep the others in order: certainly not his fault, he assures himself again. Much time is wasted in the examination, because the others have nothing to do whilst he is engaged with one. This he probably never thinks of, but were it suggested to him, he would tell you it results from the necessity of the case—it cannot be avoided. But he is wrong in this, as in much else. It *can* be avoided. Every

single evil I have pointed in the giving of such a lesson can be avoided by a superior method—by attention to those very minor points which the skilled teacher has learned for himself to be of so much importance, but which the unskilful teacher regards as of no importance whatever. It is not necessary that I should here enter fully into the proper method of giving such a lesson; suffice it to say, that it may be so given as to obviate every evil I have pointed out—so given as to ensure the attention of all, loss of time to none, and certain improvement to every member of the class. I have taken up the subject of dictation simply as an example; but the same or similar remarks would apply to every branch of elementary instruction, as given by the skilful and the unskilful teacher. It is not necessary, of course, that a man should be trained in a training college in order to teach efficiently; he may train himself in his own school, at the expense of his scholars, in the first instance; but it is not one man in twenty who will have the energy and the ability to do this with efficiency and success. The proprietor of the private school has, of course, the strongest motives to induce him to put forth all his powers to this end; but the assistant in the private school has no such motives to exertion."

Irresistible as is the force of these arguments, they are far from having had the success that ought to have attended them. Up to a very recent period our upper and middle class schools have been exclusively con-

ducted by masters with no special training whatever; and even now there is not, I believe, in this country a single institution established for the purpose of giving to the masters of such schools a suitable training, and this is, no doubt, one great cause of the indiscipline and inefficiency which have been brought to light by the labours of the Public School Commissioners.

It would perhaps be premature at present to discuss the question whether such training could best be given in separate colleges or at our Universities. If the latter alternative should be adopted, it would necessitate the establishment of model schools at Oxford and Cambridge. This might easily be effected by a judicious utilization of existing foundations, and would be highly desirable on other grounds, which will readily suggest themselves, though they are foreign to our present subject. Such schools might be placed under the general superintendence of a professor of education. But though an advocate for the training of teachers, I am very far from thinking it desirable that the present masters should be supplanted by trained teachers. Many of them have by long observation and experience obtained a training which is quite equal to any that could be obtained at a regular training college. I am also of opinion that it would not be expedient in future to insist on the condition of training as an absolutely indispensable qualification for the mastership of every upper or middle class school. There are many instances constantly occurring of a strong natural aptitude for

teaching, which, though unquestionably it would be improved by training, is often more valuable than any training. It would be wrong and absurd to exclude men thus happily endowed from the functions for which nature seems to have destined them, or to deprive the public of the benefit of their services.

Closely allied to this question of training is that of the social status and position of the schoolmaster. This has not hitherto been—except, perhaps, in the case of the masters of our great public schools—anything like what it ought to have been. There is perhaps no class of persons who render greater services to the State and the community, none who undergo more arduous and fatiguing labours, and none, perhaps, who, considering the nature of their work, are, as a rule, so inadequately remunerated. Their arduous labours are often uncheered by sympathy and unalleviated by appreciation. It is most important, for the sake of the public quite as much as for their own sakes, that they should enjoy that consideration to which they are fairly entitled, both by their acquirements and their services. The low status of the schoolmaster prevents many an able man from entering the profession. The prejudices which now lower the social position of the schoolmaster will, in a great measure, disappear when a connexion with the State shall have given a public character to the masters of private seminaries, and when an improved training shall have rendered the masters' work not only more valuable, but more appreciable.

Another great advantage which would result from the proposed changes would be the increased independence of the schoolmaster. Hitherto the popular notion has been that the work of a schoolmaster is one for which no special preparation is needful. Parents, and especially ignorant parents, think themselves quite as competent to judge how a school ought to be conducted as the master himself. The consequence is that in almost all private schools, but especially in those which draw the majority of their pupils from the neighbourhoods in which they are situated, the master is often greatly annoyed and impeded by improper parental interference. The child carries home the tale of the injustice and partiality with which he supposes himself to have been treated to a sympathetic audience, and the parent frequently espouses the child's cause with violence and rudeness. The father, having himself no idea of the difficulty of teaching and managing a large number of boys, regards the punishments which the master thinks it necessary to inflict as unreasonable and excessively severe. One man deems the hours of study too long; another is of opinion that they are too short. One objects that the tasks which the boys have to perform out of school prevent them from obtaining proper recreation; another thinks that they have too little to do, and complains that he is pestered with their noise, because the master does not find them sufficient work out of school hours. If the boy is dull or idle, the blame is generally laid on the master. In a

word, the poor man is often almost worried to death by absurd and contradictory requirements, with which he cannot comply without seriously injuring the efficiency of his school, and which, nevertheless, the competition of rival schools will not allow him to disregard. I do not say that such improper interference as I have described will ever cease entirely, but I have no doubt that the elevation of the status, and, as a necessary consequence, of the gentlemanly tone of the scholastic profession, and, above all, the knowledge that it is one for which men are prepared by careful and laborious training, and one that is carried on on principles laid down by the first educationists of the day, will greatly tend to prevent improper interference, and will enable the master to treat it with disregard whenever it is attempted.

Next in importance to the qualifications of the master is the efficiency of his teaching apparatus. In this respect our upper and middle class schools, though much better supplied than they formerly were, are still very deficient. The schools under the superintendence of the Committee of Council have, generally speaking, as great an advantage over them in the quality and quantity of their apparatus as in the training of their teachers. The masters of the upper and middle class schools are often not only more inartistic workmen, but also have worse tools. Maps, globes, and other articles of school furniture, which are supplied in abundance to our working-class schools, but in which

other schools are frequently very deficient, are great helps and great economizers of time and labour, both to the master and the pupil. This is a matter of no small importance now that the number of subjects taught is continually increasing, and the standard of attainment is being perpetually raised. It is clear that, under such circumstances, either the mental labour must be diminished, or the boys must be overworked. The subjects studied in the higher and middle class schools are much more numerous, and ought to be more thoroughly taught, therefore the aids to education ought to be proportionately multiplied. The changes which I have advocated would not involve any governmental expenditure beyond the trifling cost of establishing examinations, and perhaps founding one or two training colleges. I think that the Government aid might very well be limited to these objects, but perhaps it might be worthy of consideration whether, looking at the advantages which have resulted from the sums which have been granted in aid of the purchase of apparatus for working-class schools, some small assistance might not in some cases be given, by way of encouragement, towards the purchase of proper apparatus. Perhaps, however, our object might be attained by the publication of a list of school fittings and apparatus, carefully prepared under the inspection of the Education Board, and adapted to both preparatory and finishing schools. Of course the model schools would be supplied with every educational

requisite, and the masters trained in them would no doubt take care to obtain those aids of whose use and value they would thus have had full experience.

Another important duty of the Education Board would be the preparation of a time-table which should not be obligatory on schoolmasters, but which should be recommended to their consideration. In Germany the framing of a time-table is one of the highest and most important duties of the Minister of Public Instruction; there are, indeed, different time-tables in the different States, but the variations are small and unimportant.

The following may be taken as a fair specimen of these German time-tables :—

Subjects.	Class VI.	Class V.	Class IV.	Class III.	Class II.	Class I.
	Hours Weekly.	Hours Weekly.	Hours Weekly.	Hours Weekly.	Hours Weekly.	Hours Weekly.
Latin	9	9	9	8	8	8
Greek	–	–	5	5	5	5
German	6	6	5	4	3	3
French	–	3	2	2	2	2
English	–	–	2	2	2	2
Hebrew	–	–	–	–	2	2
Religious Instruction	2	2	2	2	2	2
History & Geography	3	3	3	3	3	3
Mathematics	–	–	4	4	4	4
Arithmetic	4	4	–	–	–	–
Physics	–	–	–	–	2	2
Natural History	2	2	1	1	–	–
Writing	6	3	1	–	–	–
Singing	2	2	2	2	2	2
Gymnastics	2	2	2	2	2	2

It will be seen by the inspection of the preceding

paper that nearly half of the German school hours are devoted to the study of Greek and Latin. Arithmetic and mathematics come next, but have much less time given to them; then modern languages, history, geography, physics, and natural history. Religious teaching, which is obligatory in all the schools, is conducted either by the local clergy or by one of the masters. The number of hours of study in the week, exclusive of those devoted to singing and gymnastics, the attendance at which is optional, is about thirty-four in each class.

Such an Education Board as we have suggested would probably follow this example, and prepare, in concert with the Government, a time-table for our English schools. No attempt need be made to render its adoption compulsory. The simple fact of its having been drawn up by the board and sanctioned by the Government would ensure its adoption in most schools, with such secondary modifications as local circumstances might render desirable. Indeed, it would be well that in every case the board should make it understood that it was not laying down a rigid or binding rule, but rather offering recommendations for the help and guidance of the masters, whose liberty of action it would be wise to respect. In the framing of such a table there is one consideration of very great weight which would require attention, and which has hitherto been too much disregarded in our schools. I allude to "the physiological as well as the psychological limits

of mental labour"—a question in reference to which that eminent moral and educational philosopher, Mr. E. Chadwick, has carried on a long series of laborious inquiries. His paper on this subject, published in the Report of the British Association for the year 1860, deserves the most careful attention, not only on account of the value and number of the facts which it adduces, but also as an admirable specimen of the manner in which such investigations ought to be conducted. Earnestly recommending the whole paper to the perusal of the reader, I will content myself with giving the chief results of Mr. Chadwick's inquiries in his own words:—"The general results stated I have collected from the experience during a period of from twelve to fifteen years of schools, comprising altogether between ten and twelve thousand pupils. From such experience it appears that the general average school time is in excess full double of the *psychological* limits of the capacities of average children for lessons requiring mental effort. . . . I have not been able to carry my inquiries to any sufficient extent for a statement of particular results to the schools of children, or youth of the higher ages, but I believe it will be found that the school and collegiate requirements are everywhere more or less in excess of psychological limits."

It would be a great mistake to suppose that the mischiefs arising from the mental overwork here described by Mr. Chadwick are limited to the retention of the children in the impure atmosphere of the school when

they might be inhaling fresh air and taking healthy exercise out of doors. The evil consequences are much more serious and enduring. Multitudes of those who are thus overtasked make great and satisfactory progress for a time, and then suddenly collapse, failing signally and completely, to the great wonder and disappointment of their friends and tutors. It would be well if the mischief ended even here. Too often the youthful brain never recovers from the effects of an over-stimulation, which is more especially injurious in the earlier part of life. The nervous energy is too often destroyed, the health permanently impaired, the duration of life greatly shortened. Every observant person must be familiar with such cases as I have described within the narrow circle of his own acquaintances—cases which seem inexplicable only because of the prevailing ignorance of the first principles of physiological science. Nor is the injury confined to the immediate sufferers. The country loses the services of those who, under a more rational system of training, might have been its greatest ornaments and its most useful servants. It is the bounden duty of the Government to endeavour to put an end to so great and wide-spread an evil. Let physiological and psychological considerations have their due weight in the ordering of the hours of study. The assent of masters and parents will easily be obtained. Only show them, as may easily be done, on the testimony of the highest authorities, that more may be taught in less time, and that the pupils

may be greatly and permanently benefited by the change, and there will be no objection to a change which will be as agreeable to the master as it will be beneficial to the scholar.

It is not, however, either necessary or desirable that there should be any great reduction in the number of school hours. Much might be gained by a more judicious distribution of studies. It has been well observed that the amusements of a wise man are nothing but a change in his manner of working. And this principle may be very usefully extended to education. It is with the mind as it is with the body. If several different muscles be successively called into play, much more work may be done in a given time, and the activity may be much longer sustained, than if one set of muscles alone were employed. In the same way much more mental work may be done, and the brain kept much longer in healthy action, if different faculties be successively exerted. Much might be done in this way by a judicious framing of the time-table. Music, art instruction, drawing, geography, and elementary science, might be made to alternate with Greek, Latin, and mathematics. At the same time much in this matter ought to be left to the discretion of the master. He should be directed carefully to watch his pupils, and the moment he detects in them any signs of incipient weariness he should dismiss them to some lighter and altogether dissimilar study. This is a matter to which special attention should be directed at the

training colleges. Again, a portion of the hours of recreation might be reclaimed from being mere waste time. Music, chemistry, and various handicraft employments, might sometimes compete successfully with cricket and football, and still more with that desultory and omnivorous reading which is often too much encouraged by parents and teachers, but which is in truth one of the most indolent and unhealthy habits that a young man can contract. At the same time, care should be taken to avoid all undue interference with the liberty of the boys during their play hours. Such recreations as have been just mentioned would be highly beneficial if taken up voluntarily, but any attempt to render them compulsory would produce sullen obedience or stubborn resistance, and do more harm than good. If the means of pursuing them were kept within the reach of the young men, that love of change and novelty which is so strong in youth would secure them a trial, and if a marked aptitude for them existed, it would be brought out and exercised. It is true that such occupations would not directly promote the study of Greek, Latin, and mathematics, which it is generally the chief ambition of schoolmasters to cultivate, yet by developing the understandings of the boys they would indirectly assist their progress in their more severe studies.

Another great improvement that is urgently required in our upper and middle class schools, is the more general introduction into them of some sort of elemen-

tary instruction in some at least of the chief branches of science. It is sometimes plausibly urged that such pursuits should be reserved until the boys have gone to the Universities, if not even to the time when they have quitted them. But there are certain departments of science, some knowledge of which, if not absolutely necessary for boys, is highly desirable. It is now fully acknowledged by all competent judges that there is a close connexion between all the branches of science, so that no one of them can be advantageously studied without some perception of its relation to the rest; and the same likewise holds good with regard to the separate divisions of each science. Now, in the University of Cambridge the attainment of mathematical honours is the chief object of ambition with the students, and they are also highly prized at Oxford. But mathematical honours cannot be obtained without an acquaintance with mechanics, astronomy, optics, hydrostatics, and other branches of physical science. If these studies be entered on, as they very often are, without such previous general acquaintance with the sciences which are mathematically treated as may enable the pupil to see whither his labours are tending, nothing can be more dry, repulsive, or discouraging; but if the young men have previously acquired a general popular knowledge of them, they have then a clear perception of the nature of the work in which they are engaged, and the prospect that opens before them supports them under the fatigues and difficulties of the journey.

But there are special and still more important reasons why certain portions at least of physiological science should be imparted to the pupils of our middle and upper class schools. Youths frequently violate the laws of health through intemperance, over-exertion of mind and body, and practices which are destructive of their constitution, through ignorance of their consequences. The result often is that they inflict on themselves permanent and irremediable injury. Again, how often, at a little more advanced age, do they commit the most serious errors in the choice of a partner for life through ignorance of the same laws? How often does their ignorance lead them to mistake the hectic flush of consumption for the bloom of youth? These and other errors, which a little popular physiological knowledge would have prevented them from falling into, often cause men to suffer through life in various ways, and to leave behind them feeble and sickly offspring, incapable of fulfilling the duties of their position in life, unserviceable members of society, and imperfect instruments of the will of their Creator. A little physiological knowledge imparted at school would often be the means of preventing these evils. Such knowledge is often acquired, when it is too late, by bitter experience. It should be imparted betimes. It cannot be communicated too early.

A couple of hours in each week, or even less, would be quite sufficient for all the scientific instruction that need be given at school. I venture to say that no

part of the school time could be more usefully employed, for not only has such knowledge high intrinsic value, not only does it tend more than any other kind of knowledge to draw out the faculties of the mind, but it would answer the purpose of a very valuable reading lesson, because it would, under proper management, interest the children, and lead them to a natural style of reading, instead of that schoolboy drone which is produced by reading books which the scholars do not understand, or which do not interest and exercise their mental faculties. A simple course of popular scientific instruction, adapted for schools, should be prepared by some of our most eminent *savants*, and sanctioned by the Education Board and the Government.

A subsidiary, though by no means unimportant advantage of such studies would be, that they would give the boys a taste for geology, botany, and natural history, which would afford them innocent, healthy, and highly improving recreation.

There is no portion of the instruction given in our higher and middle class schools which more needs improvement than the teaching of modern languages. The report of the Public School Commission shows how badly they are taught, even in our largest public schools, which, one would suppose, might command the services of the best masters. How inferior, then, must the teaching be in private and provincial schools, where the number of pupils who learn the language is few, and consequently the emoluments of the instructors

very small. There can be no doubt that they are very often deficient in the knowledge of their own language, and almost always very imperfectly acquainted with that of their pupils, who generally amuse themselves with ridiculing their foreign accent, and pay little or no attention to their instructions, which, as might be expected under the circumstances of the case, are generally given in a manner little calculated to interest the children, or impress them with any feeling of respect. The French master is, indeed, too commonly the butt of the school, and the unhappy object of all kinds of practical jokes. This is greatly to be regretted, because under really good teachers of a modern language boys would not only rapidly acquire a knowledge of that language, but with it the art of translating, which is best learnt in the first instance by means of a modern language, and which would be of great service to them in their classical studies. At present, instead of this, they too often acquire a slovenly style of translation, which they carry with them into their Latin and Greek studies. Every large town might, however, afford sufficient inducements to at least one well-qualified teacher of French and German to settle in it, if the public had some means of ascertaining their competence. The best test, perhaps, would be the institution of examinations for professors of foreign languages, in which certificates should be given to those only who were found to be thoroughly versed in the language, and well able to teach it to English pupils. It would be a

still greater improvement if they could receive some kind of training, which is as important and desirable in their case as in that of any other description of teachers.

We have now surveyed our subject in its secular bearings. The other and more important part of our subject still remains to be considered. Here, as in so many other quarters, the "religious difficulty" stands in our way. I do not pretend to be able to remove it, but I hope to be able to offer some considerations which may have the effect of somewhat diminishing it. With this view I will say a few words on the relation in which secular knowledge stands to religious education.

Religious education, regarded not in its means but in its results, consists in the development of love and reverence. These affections are developed by exercise, and they find their best exercise, and, consequently, their fuller development, in the contemplation of the All-Perfect One. But in order that they may be thus exercised, two things are requisite; first, an acquaintance with the existence of God; and secondly, an assurance of His goodness, which is the proper object of our highest love, and of His greatness and wisdom, which are calculated to draw forth our highest reverence.

It is easy to see that secular instruction directly tends to promote both these ends.

1. In the first place, our conviction of God's exist-

ence depends on evidence, and the more enlightened the mind is the better able is it to appreciate the evidences, and the stronger is the certainty which really satisfactory evidence produces in it. An uneducated man may sometimes receive a truth on very insufficient evidence, or on no evidence at all; but such a belief is a superstition rather than a conviction, and is almost worthless.

2. But a true belief in the existence of a God, though a necessary preliminary to the development of our religious affections, will fail to exercise the requisite influence on them, if unattended by a due perception of His goodness, greatness, and wisdom; and this perception is increased by every increase of our secular knowledge.

As an illustration of the truth of this assertion, let us take the science of astronomy. The ancients, as we know, imagined the world to be a large plain, having the blue vault of heaven, in which the sun and the stars were supposed to be fixed, resting on its outer boundaries. In their ideas the dimensions of the whole universe were far less than those which we have now ascertained to belong to our world alone. This is the natural impression produced by a first survey of the heavens and the earth. This is the impression we all had before we were taught better, and which we should still retain, if it had not been removed by the secular knowledge which has been communicated to us. If we entertained this primitive notion of the universe,

God would be to us the first of beings and the prince and governor of the world; but how much higher and more adequate are our ideas of His goodness and greatness now that He has been revealed to us, through the discoveries of modern astronomy, as the Creator, Ruler, and Father of the unnumbered systems which move harmoniously through boundless immensity. All this is the result of secular instruction.

And the same holds good in every other field of science. Each, according to the degree of perfection to which it has been carried, furnishes its own quota of characteristic evidence of the attributes of the Deity. If they are not exhibited on the same sublime scale of magnificence, they are manifested in an increasing complexity of contrivances, and a closer and more direct adaptation to our wants and well-being. Every fresh scientific discovery tends in some way or other to elevate our minds to a truer and loftier conception of the Infinite and All-Perfect Being.

These statements apply not only to the highest, but also to the humblest and most mechanical parts of secular instruction. For these are necessary steps towards the attainment of higher knowledge, religious as well as secular. The child who is learning his alphabet or his multiplication table has his feet on a ladder which rests indeed on earth, but whose topmost parts are in the highest heavens. If he stops on some of the lower parts, he has been raised above earth, and his prospects have enlarged, and his views have

become more correct; and as he ascends he gains new revelations of the Creator's works, and more adequate ideas of the Creator's power and goodness.

If we add to this the unquestioned tendency of secular knowledge to humanize men's minds, to divert them from pursuits and pleasures which are irreconcilable with true religion, to provide them with such rational and innocent amusements as will take away from them all desire to seek recreation in the haunts of vice and intemperance, I think no doubt can be left on any reflecting mind of the religious tendency of secular instruction.

But it may be said that this looks very plausible in theory, but is disproved by facts. It may be urged that the extraordinary increase of secular knowledge which has taken place in our own times has been unattended by any extraordinary development of religious principle—nay, that, on the contrary, in the place of religious growth, there has been religious declension; and, in proof of this, appeal may be made to the undoubted fact that the proportion of persons attending the public worship of God to the whole population has positively diminished.

My reply to this objection is, that the diminution of the number of worshippers in any country is not necessarily a proof of religious decline in that country. For instance, in the first ages of Christianity persecution greatly diminished the number of professing Christians and outward worshippers, but not the number of real

believers, and I think that there are circumstances in the present day which will explain the diminished proportion of worshippers without resorting to the hypothesis of religious declension. It would be improper for me to enter at length into the discussion of a question which is only remotely connected with the subject of my essay, but I may, perhaps, be allowed to suggest that we have been passing from the *régime* of compulsory worship into the *régime* of full and entire religious liberty. The latter may now be regarded as virtually established, but we have not yet fully recovered from the effects of the long struggle through which we have passed, nor have our religious establishments fully adjusted themselves to the new state of things. But, be this as it may, before it can be fairly concluded that the diminished proportion of worshippers is in any degree connected with the spread of secular instruction, it must be shown that secular knowledge is in some way hostile to true religion. But how can one kind of truth be opposed to another kind of truth? Such an assertion, therefore, must be regarded by every enlightened religious mind as injurious to the cause of religion.

I am far from maintaining that secular instruction, if alone, is sufficient. All I contend for is that it is favourable, not hostile, to religion; that it is a thing to be desired, not a thing to be dreaded, by good men; that religion has nothing to fear but everything to hope from the widest diffusion of sound secular

knowledge; and that the true distinction between godly and godless knowledge is the distinction between knowledge which is associated with love and reverence and that which is dissociated from them.

At the same time it should be remembered that if secular instruction is profitable to religion, religion repays the obligation with interest.

Secular instruction may be characterized as having for its object progress in the knowledge of the true, with a love of the beautiful in order to the accomplishment of the useful. To the accomplishment of this object religious education is highly serviceable and almost essential.

For what is religious education? Regarded, I repeat, not in its means but in its results, it is the development of love and reverence to such an extent as to make them predominate over the lower affections of our nature. It is easy to see that this development must exercise a most important and highly beneficial influence on our progress in the pursuit of truth. For, in the first place, it is necessary to this that the reason should be exercised freely and without disturbance. But the passions cloud and distemper the reason, and the vices to which they give rise injure its powers of application. I do not deny that progress of a certain kind may be made under the influence of a dominant passion—nay, a dominant passion may sometimes be usefully and properly appealed to by the instructors of youth to stimulate them to greater exertions in the

acquirement of useful knowledge. But these are not the motives which will lead a man to the pursuit of those high and ennobling truths which are calculated to elevate him, but rather to that knowledge which benefits or seems to benefit him at the expense of his fellow-men, which raises him by depressing them, and which presents no points of contrast with the Infinite and the All-Perfect.

Another thing necessary to enable us to make progress in really useful secular knowledge is singleness of aim. This can only exist in connexion with religion. The passions are necessarily dispersive in their character and tendencies. One passion is dominant at one moment, and when it has obtained its appropriate gratification, it is appeased; and then a second claims satisfaction, and then a third, and so on in unceasing round. Each age, too, has its own dominant passions. The passions of childhood are not the passions of youth; the passions of youth are not the passions of manhood; and these, again, differ from the passions of old age. At one period of life a man is under the dominion of sensuality; at another, of vanity; at another, of pride; and at another, of avarice; and thus, in each successive stage of life, a new direction is given to a man's thoughts and pursuits. His seeking after truth is desultory and immethodical; and the truth that is acquired under the reign of one passion becomes, to a great extent, useless and forgotten under the reign of its successor. Thus, at each period of life,

there is a want of unity of purpose; and there is also a want of unity of purpose in the successive periods of which life is composed. Religion alone provides an aim which is dominant throughout life—an aim which leads him forward in a steady, laborious, and systematic pursuit of useful truth, entered upon in time, to be carried forward through eternity.

Another thing highly necessary to the success and rapidity of our progress in knowledge is the discrimination between truth and truth. No man can hope to know all that is knowable. We are compelled to choose, and in choosing we want a principle of selection which will lead us to prefer the highest and most important kind of truth. Religion is this principle. The vicious and irreligious man will be led by an ignoble instinct to seek that knowledge which is of the earth, earthy. He may, while under constraint, acquire knowledge of a higher kind, but he will not pursue it with the ardour and enthusiasm which is one of the most essential elements of success in the pursuit. On the other hand, under the guidance of true religious principle, he will seek after and acquire that higher knowledge which brings no present reward to the lower part of our nature, but which tends permanently to elevate our best and highest affections.

I pass now to that part of secular knowledge which relates to progress in the love of the beautiful. To this also it is most true that religion is profitable, and almost essential. There is a beauty that is merely

physical consistency in regularity of outline and fitness of proportions, and there is also a beauty which is the outward manifestation of the beauty of the human soul, which is only beautiful so far as it reflects faithfully the moral beauty of perfect goodness. Vice may admire and achieve the former; religion alone can recognize and love the latter, wherever it presents itself, in nature or in art, because religion alone is congenial with it. We do not deny that there have been men whose lives have not been in accordance with the precepts of religion, but who have, nevertheless, produced works in painting, in sculpture, in architecture, and in poetry which have manifested a deep sense of the true and sovereign beauty; but it will generally be found, on a careful examination of the lives of such men, that they have been weak rather than wicked, with a large share of the infirmities of our common nature, but with a still larger share of its redeeming qualities. That which they have accomplished has been wrought by means of their virtues, and in spite of their vices. Had they been more virtuous, their appreciation of the beautiful would have been still clearer, and their masterpieces still more admirable.

It is humiliating, after all that has been said on this head, to be obliged to confess that we see no way of removing the religious anarchy that at present prevails in our upper and middle class education without trenching on that liberty of instruction which must be respected: nay, more, to avow that, in our opinion,

the time is yet far distant when it will be desirable even to attempt to frame any plan for its improvement. All that seems to us to be feasible or desirable at present is to watch carefully the working of an improved system of secular instruction, and slowly, cautiously, and tentatively endeavour to introduce such improvements in the religious education as observation and experience may suggest and public opinion will sanction. We shall not, however, have written in vain if we shall have succeeded in producing a conviction of the importance of the religious element in education, combined with a conviction that improvements in secular instruction need not be deferred until we feel ourselves to be in a position to deal with the religious difficulty; that the distinction between godless and godly knowledge is not the distinction between secular and religious information, but is the distinction between knowledge that is associated with charity and knowledge that is disjoined from it; that secular knowledge tends to religious advancement, and therefore that this is a case to which as a nation we may safely apply the maxim, "Whatever thy hand findeth to do, do it with all thy might."

Throughout this essay I have spoken exclusively of boys' schools. The improvement of girls' schools is a subject of equal importance, and has received less attention. Much of what I have said will apply to them, and if we once succeed in systematizing the education of one sex, we shall have gained experience

which will be our best and safest guide in dealing with the schools of the other sex.

I cannot better conclude this essay than by borrowing the eloquent words in which the learned and public-spirited donor of the prize which has produced this essay has described the results which may be anticipated from an improved system of upper and middle class education, and which I hope that the plan I have submitted will be found calculated to realize:—"The Legislature will be enabled to see that their regulations are carried out, and an immense stimulus given to all classes of the community. Boys will be anxious to stand well among their companions. Parents will no longer be willing, by foolish indulgence, to retard the progress of their sons, but will rather urge them forward, that their names be not disgraced. Tutors will be anxious that their pupils should not be below the pupils of their fellow-tutor; and the head-master of every school will spare no pains to have his pupils hold a more distinguished place in the class-list than the pupils of other schools. The public schools will no longer have to complain of the preparatory schools —the University no longer complain of the public schools. There will no longer be a difficulty found in getting men to go on with the studies of the University, because they have to teach *there* what ought to have been taught in the lower forms at school. There will be no longer professors without classes. The University curriculum may then be made worthy of

itself, and her highest honours awarded to those who have been thus carefully and efficiently disciplined and trained. The education of the upper and middle classes in England will no longer be a bye-word and a reproach, but become a model for imitation, and the admiration of the world."

THE

INAUGURAL ADDRESS

ON THE FORMATION OF

The Cobden Memorial Class,

FOR

TEACHING FRENCH

BY MEANS OF

THE TRANSLATION OF THE BIBLE.

DELIVERED AT ROCHDALE,

January 8th, 1867,

BY

THE REV. J. A. EMERTON, D.D.,

President of the English International College.

INAUGURAL ADDRESS,

&c.

Mr. Mayor, Ladies, and Gentlemen,

I should indeed show myself ungrateful were I not to take the earliest moment of expressing my thanks for the kind reception you gave me when I visited your town, in company with other members of the Social Science Congress, in October last, whilst, in as simple and straightforward a manner as possible, I endeavour to explain the circumstances which have brought me here this evening, and the object I have in view in presenting myself before you.

On that occasion, when, I must confess, to my surprise and astonishment, I was called upon first to address you, being perfectly unprepared to have been placed in so honourable a position, you were informed that I was an American, and the giver of the prize for the best essay on the immense importance of a close union of England and France, with suggestions on the best means of making it perpetual. To the first, although an admirer of the Americans, as descended from the same stock, and speakers of the same language, and brothers of the same family, I felt I had no claim, and therefore repudiated the name for one of which I am really proud—that of a true-born Briton.

To the latter claim to your notice I did not object, more especially as it had been the means of introducing me to

one whom I know you very highly esteem—the Rev. Mr. Molesworth, the Vicar of Spotland—the worthy son of the public-spirited and independent man, the Vicar of Rochdale.

It is impossible for me to describe to you the emotions which I experienced when you made those walls resound with the manifestations of your esteem and approval; and this more especially when I remembered that you were the men and women who were represented in Parliament by, and cheered on in his course, that great man whose memory all the world now holds in honour, and whose labours in the cause of philanthropy will never be forgotten. I mean, of course, the late Richard Cobden, whom to know was to love, and to hear of his labours was to admire. He is gone from you, but he has left his spirit among you, and I believe there is not one in this assembly who would not, if he knew how, follow in his course, and carry out, as far as possible, the object he had most at heart.

The proposition of the prize for the best essay on the immense importance of a close union of England and France, which Mr. Molesworth gained, brought me into communication with Mr. Cobden, some time before he had the least idea of being engaged in the arrangement of the French treaty of commerce, and my business here to-night is to assist you in commencing and carrying out a plan for the acquisition of the French language, which he deemed only of secondary importance to the treaty for securing the perpetual union of the two countries. A letter I received from Mrs. Cobden, a few weeks since, will confirm my statement, if confirmation be necessary, and the very last time I saw Mr. Cobden, in a large meeting of the members of the Peace Society, this very question was mooted. Mrs. Cobden, in her letter of the 28th of last November, said:

Of course such a project as you and the Rev. W. Nassau Molesworth propose is extremely interesting to me, as it would have

been to dear Mr. Cobden, who gladly hailed every effort made towards a closer union of one nation with another, and I have often heard him say that *one of the surest and best steps towards peace was to make them understand each other's language.*

To undertake to teach a foreign language is at no time, even under the most favourable circumstances, an easy task, but to think of introducing it as a subject of study to the immense population of our manufacturing districts would seem an undertaking of the most formidable character; and yet, sir, I am bold enough to attempt it, and have, I shall show you, more hope of accomplishing it than Mr. Cobden had of negotiating the French treaty at all, a very few months before it was effected.

Although my own anticipations are sanguine, I cannot expect that all who hear me will be equally so; and, therefore, I feel bound, as far as lies in my power, to show on what circumstances and means I rely for success.

In the first place, I believe the work is of God, and that He will add His blessing to it. Next, that I shall ensure the co-operation of the clergy of all denominations, and the religious part of the community, by the system I adopt, namely, the use of the Bible; and I believe that the mass of the people will be induced to second our efforts from the desire of acquiring the French language, and all the advantages which, more especially this year, will accrue to them from the knowledge of it.

The system I propose to call the Emertonian system, or the common-sense method of teaching the French language by means of the translation of the Bible.

It is not from ostentation that I call it by my own name, but in order to distinguish it from all other systems in which the acquisition of the language is not dependent on the reading of the Bible.

To carry out a system of teaching a language well, you want facility of acquisition, economy or cheapness of ma-

terial, a moral certainty of aid from others, and an object worthy of exertion. All these advantages are combined in the plan I propose. The translations of the Bible are so similar, without being exactly the same, that you may know a great portion of the words without any help besides —a dictionary is scarcely required, as the translation performs the part of a dictionary, and partially of a grammar likewise.

Then the translations are among the cheapest of all books—a Gospel for one penny; the whole of the New Testament for less than a shilling; and the whole Bible, of 800,000 words, for a little more than two shillings—a few pence will give you all you really want, a few shillings everything you can desire. Aid from others may be hopefully relied on, because we naturally have a right to expect that the clergy of all denominations, and the religious world will co-operate in a plan which will ensure the reading of the Bible; and the worth of the object will be evident when we consider that not only will there be the acquisition of the French language in view, but the certainty that the reading of the Scriptures must be blessed here, and, by God's grace, the means of eternal blessedness beyond the grave.

But you may, perhaps, acknowledge that the theory is good—that the premises are sound—but you would like to know what experience I have had, and what proofs I can give of the success of the system, before you can come to a satisfactory conclusion. Nothing could be more reasonable than that you should require this—nothing more gratifying to me than to give it you.

I have myself been an educator in one form or other for nearly fifty years, and I think I may say there are few days during that period in which I have not been practically engaged in teaching. My early friends were coadjutors with Raikes, the founder of Sunday-schools, and

they made me at eleven years of age a teacher in a Sunday-school, in which occupation some of my happiest days were thus early spent. Either as monitor at school or self-elected teacher, I pursued the occupation that habit had made agreeable to me, until the time came when I had to make choice of a profession, when I might, perhaps, have long hesitated, had not my ambition been aroused to become a schoolmaster—a very sorry ambition you will, perhaps, be ready to say, but before you thus judge, hear what said Lord Brougham, the then mighty mover of senates, and the leader in the very van of Reform.

When the Duke of Wellington was in the very height of his power, and seemed well-nigh irresistible, he, Henry Brougham, the member for Yorkshire, the great representative of the people of England—"there were giants in those days"—said, "I do not care for the Duke of Wellington; give him the Army, give him the Navy, give him the Great Seal, give him the Church, give him the whole power of the State combined, I do not care: a greater man than the Duke of Wellington is abroad—the schoolmaster is abroad, and he will do more with his primer than the Duke of Wellington and all his legions can possibly resist." And so the event has proved.

You will not wonder that, with my previous habits and previous experience, the commendation of this great man fired my ambition, and determined me to become a schoolmaster. I remember a circumstance which occurred about this time, which will give you some idea of the state of my mind. In reading a work on Natural Philosophy, I came to the saying of Archimedes—*Δός που στῶ καὶ τὴν γῆν κινήσω*—"Give me a fulcrum and I'll move the world." For a moment it struck me to move the world would be an object of worthy ambition; but you may easily conceive the idea was given up, almost before it was formed, when I found that it would be necessary to move through space

at the rate of 1000 miles an hour, for 27 millions of millions of years, to move the earth one inch—(laughter)—and I was content to confine my ambition to the school-room.

But you may say this long experience is a guarantee to us that you would not broach anything absurd, and propose a course of study that was not practical, but we should like to have some proof of its practicability. This, too, I am gratified to be able to give you. It is nearly forty years ago, if not quite, that an intelligent boy of fifteen years of age, in a school in the neighbourhood of Oxford, in which I was then the classical tutor, said to me, "Mr. Emerton, I wish you would teach me French;" to whom I answered, "If I will teach you, will you learn?" That was the question—the important question—Will you learn? to which he replied in the affirmative; and we immediately set to work. In eight weeks—mark the time—he was examined by eight gainsayers who had ridiculed the idea—men from Oxford and elsewhere—in eight different pages of Telemachus, selected by themselves, which he translated without scarcely missing a word. (Applause.)

I could give you many other reasons for my confidence in the system, but this will, perhaps, suffice to enter upon the task that we have before us with something like an assurance of a satisfactory result. One of my friends—a double first-class man of the University of Oxford—who at that time was an opponent of the system, has been since so much devoted to it that he has translated the whole of the New Testament from the original Greek into English, and most of the Greek authors likewise, on the plan which he then opposed.

I will not, however, detain you longer on this point. A circumstance occurred soon after I had finished my University course, which may be interesting to the co-operatives

of Rochdale, to which I slightly alluded when I had the honour of appearing in the large hall in October.

A gentleman who had been a friend of Mr. Owen, the philanthropist, who had joined him in his schemes, and been one of the principal sufferers by his ill success, had purchased a capital house in a beautiful neighbourhood near London, now the International College, with the intention of carrying on a school on Mr. Owen's principles; but, finding his plan a failure, he looked about for a practical educator of a philanthropic turn of mind, who would as far as possible carry out his views on Christian principles; and it may, perhaps, not be unsatisfactory to you to know that, having searched through the University of Oxford and other places elsewhere, he selected me, with the perfect understanding that in the religious instruction I was to have no interference. He offered me very great inducements, which he was never able fully to realize; but that arose from inability rather than intention, and as he soon left me perfectly uncontrolled, it was not of so much consequence.

When I tell you the song my pupils at that time daily sang, you will be able to judge of what spirit we were of even then. It was expressly made for us by the late Mrs. Grimstone. After the first verse of "God Save the King" (it was in the days of William IV.), instead of the words, "Scatter his enemies, confound their politics, frustrate their knavish tracks"—which, in the present day, seem to me sheer nonsense, to say the least of them the song ran—

Man, love your brother man;
Preserve the sacred plan
God made for all!
Stars in their holy light,
Sunbeams all warm and bright,
Shine all the day and night
O'er hut and hall.

Why should not feeling rise,
Lighting up hearts and eyes,
  Blending all mind?
Mankind were born to be
Brothers in sympathy,
Acting in unity,
  Each one for all.

You are, I hope, by this time satisfied that I have had experience, and that you are in safe hands as far as learning French is concerned. (Cheers.) You will, perhaps, allow me, before I proceed to adduce the reasons which have led me to insist so much on the Bible being the medium of instruction, to refer to a portion of a letter which was sent to me by my pupils upwards of thirty-three years ago, as it may perhaps be an encouragement to you who are about to become my pupils, and who might otherwise hesitate to place full confidence in one who is to most of you a complete stranger.

After having expressed strong sympathy and regret at my departure, they say—"We rejoice, however, that the loss we sustain in your removal from Radley will not deprive the community of those benefits which we were permitted to enjoy while you remained with us, but that your unwearied exertions in behalf of the rising generation will still be engaged.

"But it is not mere attachment to you as a friend, nor respect for your attainments as a scholar, nor esteem for your abilities and conduct as a teacher—it is all these combined that have prompted us thus to address you, and beg your acceptance of the accompanying books as a small acknowledgment of the obligation under which your eminent services have laid us, and an humble testimony of our regard to you.

"In taking our leave, allow us to express a hope that long life and health, with every other blessing, may be afforded you to enable you to carry on with success the

glorious work of education, so that thousands may have to bless you, as we do this day, that ever it was their happiness to be brought within the sphere of your labours as a teacher, and that multitudes yet unborn may feel the influence of your philanthropic exertions.

"With every sentiment of respect, we beg to subscribe ourselves your late most obliged pupils.

"Radley Hall, Oct. 8th, 1833."

With respect to the use of the Bible as a means of acquiring the French language, I am aware that there are many who frequently object to it as a lesson-book for two reasons: the first is, that it associates the Word of God in the mind with that which is disagreeable or painful; the second, that it makes the sacred Scriptures too common, and causes the person who thus uses them to feel irreverence. To the first objection, I am sure my best reply will be to request those who make it to join our class, and they will find the effect upon their mind anything but disagreeable and painful; and those who object to the Scriptures becoming too common I would refer to Deuteronomy xi., 18—21:—

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

The same exhortation is given in several portions of the Scriptures. Now, if these words are not, in the present day, to be taken literally, they will satisfactorily show that the words of the sacred Scriptures are intended to be, if

possible, ingrained in every thought of the heart, and that we cannot have them too frequently, in every possible form, brought before us.

Putting aside these objections, which will affect us less and less the more they are considered, let us turn to the obvious advantages that must arise from the use of the translations of the Bible.

As I said before, a Gospel may be bought for a penny, the whole New Testament for a shilling, and the Old and New Testament for a little more than two shillings.

From the close resemblance of the translations, being both originally taken from the Greek, no dictionary need be used. From the comparison that may easily be made between the two languages, half-a-dozen lessons in grammar, and half-a-dozen lessons in the pronunciation, will enable persons with a diligent turn of mind to acquire all that may be necessary, and, at any rate, to know how best to obtain all the rest for themselves. But on this point I shall have opportunities of dilating when our classes are formed. Then it is to be observed that the Bible is not a single book on a single subject, but a library of books on almost every variety of subjects, by a host of the most accomplished writers, inspired from on high—the very source and centre of wisdom. The simple narrative, the truthful history, the terse and sententious proverb, and the highest flights of enrapturing and sublime poetry are here combined; whilst it may be safely said that there is scarcely a root which is not to be found, or a stem from which that root may be traced, of any word in general use in the two languages, with the exception of those technical and scientific words which are derived from the Latin and Greek, and which, for the most part, are the same in the two languages, with the exception of slight changes in the termination.

I must, however, confess my principal inducement to the

undertaking of the task which I am attempting is that, not only are we adopting the best means of acquiring the French language, and thus cementing more closely the bonds of amity and good feeling between the two leading nations of the world, but that it will be the means, with God's blessing, of improving the intellectual and moral character of every one who follows it out; for notwithstanding our boast of being a Protestant nation, in which the Bible is published and spread abroad, and wherein there are, it is to be hoped, but few families, even in the humbler classes of life, who do not possess it, yet it is deplorable to find in how many cases it is not read at all, in how very few it is studied as it deserves to be, that the cases are very exceptional in which man makes it the guide of the transactions of his private life, and that scarcely in any instance does it seem to be the rule of action in the mercantile or in the political world; so that a candidate at an election too frequently hesitates at nothing to secure his seat. (Laughter.) A member of the House of Commons seems to bribe with impunity and without compunction, so long as he can escape detection; a railway contractor seems to set the first principles of honesty at defiance, so long as he can secure payment for himself; whilst the lesser tradesman secures his dishonest gains by false weights and measures, regardless of the poor who are injured thereby. In a foreign country we see a minister of state, who first set every right principle at defiance, insulted his king, bullied the people, deceived his allies, betrayed his friends, caused the slaughter (murder, Lord Brougham would say) of a hundred thousand of his fellow-creatures, and the expenditure of vast treasures; now he is *successful* in his self-acknowledged treachery, is called a clever statesman, worshipped as a demigod by the people whom he had insulted and bullied, and sits at the right hand of a king who calls himself a Christian; whereas,

if you or I had perpetrated one-thousandth part of the wickedness that he has been guilty of, we should be condemned—justly condemned—to a life penance in the hulks or the galleys. The result is, as we might suppose, that the man who in public matters proposes to act on Bible principles, or recommends others to act upon them, is deemed a Utopist, or set down as a religious enthusiast, although they emanate from God himself, and the Son of God left his Father's glory to confirm the truth of these principles, and to die in attestation of them.

Never, perhaps, was there a more complete proof of this in the political world than in the case of that great man, of whom we wish these French classes to be a memorial, the late Richard Cobden, Member of Parliament for Rochdale. (Cheers.)

If there is one thing more than another that is opposed to the spirit of Christianity, it is war; and yet for opposing that insane Crimean war, which destroyed in one way or other more than a million of men, and involved each of the countries which engaged in it in a large addition to their National Debt, notwithstanding all the country owed to him for his former public exertions, more especially in the abrogation of the corn laws, he was driven from Parliament, and remained out of the House until you men of Rochdale, to your lasting honour, restored him to the position for which he was so well qualified, and which he so highly adorned; and now Cobden's name and the Borough of Rochdale will be ever most honourably associated. (Cheers.)

That these are not the mere feelings of the moment, or brought up for the occasion, but that they have been long formed in my mind, will be evident when I read to you an extract from a sermon on peace, which was preached by me on Christmas-day of 1854, before the Adjutant-General and several officers of the British Army:—

"Melancholy, however, my brethren, must be the feelings of the Christian when he contemplates the contrast the present scenes afford to those which his bright hopes may have painted; for unless the blessings of peace be soon realized to us, the cries of the wounded for relief, the prayers of the widows and orphans for succour, will continue to reverberate in our ears, and every battle gained will bring news of the loss of some friend you have to deplore, and of thousands of destitute women and children who will call upon you for aid, but whose loss you will be unable to restore. Painful must be our feelings when we reflect on the Son of God descending upon earth to bring peace and love, and to unite all in good will, and still find that, after nineteen centuries, the evil passions are still at work, and the destroyer of mankind, that Old Serpent the Devil, is still leading them at his will; that, notwithstanding all our boasted civilization—notwithstanding all our professions of Christianity—three of the mightiest nations of the world, the representatives of the three divisions of the Christian Church, have yet learned no other means of settling their disputes but that employed by the savage and the brute; that those who profess to be the subjects of the Prince of Peace are acting diametrically opposite to the very principle of his religion, and the precepts that he taught. When we are told, too, that this is for the *honour* of our country, and that the *glory* of England is at stake, our hearts are sickened at the contemplation of it, and our souls die within us at the tide of conflicting feelings that arise.

"It is indeed painful to behold the last struggle of a beloved friend with all the comforts that affection can afford around him; but to think of thousands, some our own flesh and blood, dying unattended in the agonies and tortures of a battle-field, is a sight one cannot think of without horror. Demons may rejoice at it, Sin and Death may

gloat over it, Satan and his legions may delight in contemplating it, but Angels could only weep over such a scene; and the true Christian must indeed long for the time when wars shall cease, and peace shall be upon earth and good will among men."

One more extract I will read to show how much at that time (twelve years ago) I looked forward to a perpetual union of England and France:—

"There is, however, something satisfactory amidst the gloom occasioned by our present prospects in the East, that the war seems to have enabled us to secure the friendship and, we may hope, the *perpetual alliance* of a neighbouring people with whom for centuries it has been assumed that we were the natural enemies. The importance of this union for the peace and happiness of the world no one can exaggerate, and we have in it some compensation for the evils which may be otherwise produced.

"We shall, then, be acting a wise and good part if we do all in our power at this moment to rivet the connexion, and, if possible, make it as difficult for the two nations to contend with each other as it is for the different portions of the same kingdom which formerly were sworn foes, but are now allied in the closest bonds of interest and amity."

It was five years after I preached this sermon before some of the highest army authorities—when we were drifting into war with France, as we had formerly done with Russia, and when a statesman of the highest character told me that it was not for us to inquire whether we should have war with France, but how it was to be avoided—that I proposed a question that was the means of introducing me to my friend the Rev. Mr. Molesworth—(cheers)—and now through him to the good people of Rochdale, with the object of forming a Cobden Memorial Class for teaching the French language by means of the translations of the Bible.

On the 16th of July, 1859, I wrote the following letter to Lord Brougham:—

Hanwell College, July 16th, 1859.

My Lord,—The interest your lordship takes in the preservation of peace, more especially between England and France, assures me that you will pardon the liberty I take in now addressing you.

In the year 1850, I had the sanction of His Royal Highness the Prince Consort to propose a prize for the best essay on the moral and religious advantages of the Great Exhibition. The result was the essay which I have now the honour of forwarding to your lordship, and the suggestions appended to the essay of the latter, which were published previously to the opening of the Exhibition on the 1st of May, 1851.

The suggestions were deemed by the Special Commissioner (Colonel Lloyd) so valuable that he sent them to Colonel Reid, his brother Commissioner, and requested me to forward a copy of them to His Royal Highness Prince Albert. Many of them were made use of; but the indirect advantages that resulted from the prize struck me as the most remarkable.

From the form in which the question was proposed, the public mind was fixed upon the *advantages* of the Exhibition, and the disadvantages that had been anticipated seemed almost forgotten. [See preface.]

In the year 1854, I proposed for the consideration of the Commissioners of the French Exposition, a question nearly similar to that which I enclose, except that the words ran, "In what may the Exposition be made subservient to the union of the two countries &c., &c." I received no answer from the Commissioners until too late to carry out the proposition previously to the opening of the Exposition; but the mere notice of it had excited considerable interest, and I have since heard that several of the colleges in France had begun to prepare for the competition.

I would propose, in deference to your lordship's opinion, two prizes, one for England and one for France, to be contended for by the inhabitants of the respective countries; the age being limited, or otherwise, as may be deemed most desirable.

The excellence of the essays, I look upon as of secondary consideration; the great point is that the thoughts of the two nations should be fixed upon the subject.

In case of the plan being approved of, may I request the honour of your lordship being one of the adjudicators of the English essay?

I am anxious before I take any further step to have your lordship's favourable opinion of the proposal.

I have the honour to be,
Your lordship's most obedient and faithful Servant,
J. A. EMERTON.

To the Right Hon. Lord Brougham and Vaux.

To this letter I received the following reply, which at once determined me on the course I ought to take:—

4, Grafton Street, July 19th, 1859.

Lord Brougham presents his best respects to Dr. Emerton, and begs leave to express his admiration of the public spirit and sound feelings of philanthropy which have actuated the Dr. in his plans. The encouragement of writings which have for their object the promotion of peace and good will towards our nearest neighbours, and the making us, as far as it is possible, forget the late dreadful scenes of slaughter which have afflicted all rational and right-minded men, is most worthy of Dr. Emerton's sacred calling.

Lord Brougham willingly agrees to lend his aid, however small it may be, to further the Doctor's munificent plan by joining in the examination of the essays.

To the Rev. Dr. Emerton.

On the receipt of the above encouraging note from Lord Brougham, I wrote the following to the Earl of Clarendon:—

Hanwell College, July 21st, 1859.

MY LORD,—In the year 1850, with the sanction of His Royal Highness the Prince Consort, I proposed a prize on the moral and religious advantages of the Great Exhibition. The good effects that resulted from the discussion of the question, on that occasion, have led me to offer two prizes, one for England and one for France, for the best essays on the importance of a close union between England and France, for the peace and happiness of the world, as well as for their own interest and welfare, with suggestions on the best means of making this union perpetual.

Your lordship's name has always been associated, in my mind, with the idea of a pacificator ever since your successful exertions in Spain, and I know no name which would be so likely to secure the public approbation as that of your lordship.

If your lordship will kindly consent to be one of the adjudicators

of the prize, in conjunction with Lord Brougham, who has written to me a most gratifying and encouraging letter, expressing his approval of the plan, I shall be extremely grateful.

I have the honour to be, my Lord,

Your lordship's most obedient and faithful Servant,

J. A. EMERTON.

To the Right Hon. the Earl of Clarendon, K.G., G.C.B., &c., &c., &c.

To the preceding letter I received the following gracious reply:—

Grosvenor Crescent, July 23rd, 1859.

REV. SIR,—It will give me sincere pleasure to comply with your request that, in conjunction with Lord Brougham, I should act as an adjudicator on the essay, for which you have most *patriotically*, in my opinion, offered prizes.

I need hardly assure you that I attach the deepest importance to the subject of the essays, and I beg to thank you for the flattering terms in which you have proposed to me the office of adjudicator.

I have the honour to be, Rev. Sir,

Your obedient Servant,

CLARENDON.

The Rev. Dr. Emerton.

As the adjudicators for the English essay had been thus happily obtained, I was naturally very desirous that men of eminence and worth should have the decision of the French prize; and, in order to secure this, I knew no one to whom I could apply with greater certainty of ensuring them than the Earl of Clarendon himself, to whom I wrote as follows:—

Hanwell House, July 26th, 1859.

MY LORD,—I am extremely obliged by your lordship's kindness in consenting to be one of the adjudicators of the English Prize Essay as your name, in conjunction with that of Lord Brougham, will be a guarantee of the strict principles of honour and integrity that will guide the decision, and of the great importance attached to the question by those who are intellectually and morally best able to form an opinion upon the subject.

The obligation under which your lordship has placed me will be greatly increased if you will kindly suggest the names of a few of those to whom it would be well to apply in order to obtain the most judicious adjudicators for the French essay.

It will be desirable, if possible, to secure those who are themselves attached to the English alliance, who stand high in the estimation of the French people, and at the same time possess the good opinion of the French Emperor; your lordship's experience will enable you to fix at once upon those gentlemen to whom I should make application.

I have the honour to be,

Your lordship's most obedient humble Servant,

J. A. EMERTON.

To the Right Hon. the Earl of Clarendon, K.G., G.C.B., &c.

On the 28th of July I received the following answer to my letter:—

Grosvenor Crescent, July 28th, 1859.

REV. SIR,—I have some difficulty in proposing the names of any French gentlemen who will exactly fulfil the conditions; but I would suggest M. Mérimée, M. Mignet, and M. Thiers.

Lord Brougham, whom I have consulted, agrees with me.

I have the honour to be, Rev. Sir,

Your obedient Servant,

CLARENDON.

The Rev. Dr. Emerton.

On the 3rd of August I received a second encouraging note from Lord Brougham:—

4, Grafton Street, August 3rd, 1859.

Lord Brougham presents his best respects, and writes to inform Dr. Emerton that he conferred with Lord Clarendon upon the subject of Dr. E.'s munificent proposal.

He regrets extremely that he has been prevented seeing Dr. E. before he leaves town, which he is obliged to do in an hour.

He encloses for Dr. E.'s perusal the report of the speech on the war lately raging in Italy, as it is in connexion with the subject in contemplation.

It may be, perhaps, not known to some of you that the three gentlemen named were among the most eminent in

France. M. Thiers had been Prime Minister to Louis Philippe; M. Mignet was the great historian of the French Revolution; and M. Mérimée, the personal friend of the Emperor and Empress, and was at that time on the most intimate terms with them, and a daily visitant at the Tuileries.

On the receipt of Lord Clarendon's letter, I wrote to each of these three gentlemen a letter, of which the following is a copy:—

Hanwell College, Middlesex,
August 3rd, 1859.

SIR,—In the year 1850, with the sanction of H.R.H. the Prince Consort, I offered a prize for the best essay on the moral and religious advantages of the Great Exhibition, a copy of which I have the honour of forwarding to you.

In 1854, I offered a prize for the best essay on the French Exposition, which, owing to circumstances, was not accepted until too late to carry out the design.

I have now offered two prizes, one for England and one for France, for the best essays on the importance of a close union of England and France, both for their own interest and welfare and for the peace and happiness of mankind, with suggestions on the best means of making this union perpetual.

The Earl of Clarendon and Lord Brougham have kindly consented to be adjudicators of the English essay.

In selecting adjudicators for the French essay, I have been led to hope that you might be induced to be one of them, peculiarly qualified as you are from your attachment to the English alliance, the high estimation in which you are held by the French people, at the same time that you possess the good opinion of the Emperor Napoleon.

I have reason to believe that your acceptance of the office would be very satisfactory to the Earl of Clarendon and Lord Brougham, and I need not assure you it will be most gratifying to myself.

I have the honour to be,
Your very obedient Servant,
J. A. EMERTON.

I received replies from each, one of which, that of M. Mérimée, I will read to you:—

Paris, Rue de Lille, 52, August 10th, 1859.

SIR,—I regret that an absence from Paris has prevented me from answering your letter of the 3rd inst. sooner.

The office of adjudicator of the Prize Essay you mention is too honourable and too much in accordance with my own opinions that I should not hesitate to accept it, if I were sure to be able to fulfil it. Unfortunately a journey which I am contemplating, and which will take me out of France until the beginning of next year, will prevent my examining the essays if the time you have fixed upon expires before my return.

Allow me, besides, to expose to you candidly the peculiar difficulty that the prize would not fail to raise if it were announced in the general terms that you made use of in your letter.

It is a political question, very likely to be taken up by individuals of several opinions, who, with the best intentions in the world, may work upon it in such a manner as would alter its character, and instead of expatiating upon the advantages of a close alliance between France and England, would write a pamphlet upon the system of government of both countries.

I am sure it is not your intention, but I am the more inclined to think that your prizes should very clearly settle that the candidates must, in their essays, avoid interfering with criticisms of political institutions, of which the difference, whatever it may be, ought never to be an occasion of distrust and misunderstanding between the two countries.

If you approve of my suggestions, and the time of my return to Paris is not too late, have the goodness to let me know who are to be my coadjutors.

I have the honour to be, Sir,

Your most obedient and faithful Servant,

P. MERIMEE.

The letters of M. Thiers and M. Mignet being in French, I will postpone them until we have formed our classes, and you can read them in French for yourselves. I need only say they all assented to the proposition, and three French adjudicators of the highest eminence were thus secured. In reply to that from M. Mérimée, I wrote the following:—

Hanwell College, August 13th, 1859.

SIR,—I am much obliged by your letter of the 10th inst., and fully concur in your opinion respecting the necessity of avoiding all

interference with the political institutions of the two countries. I have enclosed a copy of the letters which passed between the Earl of Clarendon, Lord Brougham, and myself, which will explain my own views on the subject.

The questions may be altered in any way you think desirable, so that the principle be carried out. I propose that the English essays should be sent in on the 1st of January; but the 1st of March will be sufficiently early for the French essays, if more convenient to yourself.

I found that it required some months to make the public generally acquainted with the circumstance of a prize having been offered in 1850.

I have the honour to be, Sir,

Your very faithful and obliged Servant,

J. A. EMERTON.

To M. Mérimée.

On the 1st of October I went to Paris, with letters of introduction to Lord Cowley, the British Ambassador, and many others, and on my arrival found letters waiting me from M. Thiers, M. Mignet, and M. Mérimée, the last of which is in English. I will read to you M. Mérimée's:—

Paris, 52, Rue de Lille, August 29th, 1859.

SIR,—I intended to have asked the opinion of M. Mignet about the programme of the prize, but I could not see him before he left Paris. I suppose you have heard from him. No other coadjutor could please me more than M. Mignet, who, besides being my colleague in the Académie Française, is my friend since more than thirty years.

I dare say I shall be in Paris at the beginning of March, and then I shall be happy if I can in any way be useful in furthering the object you have in view.

I have the honour to be, Sir,

Your very faithful and obedient Servant,

P. MERIMEE.

On the 25th of August I received the following reply to my letter of the 3rd inst. The delay, it will be perceived, was occasioned by the absence of Monsieur Mignet from Paris:—

Aix en Provence, Bouches du Rhône,
25 Août, 1859.

MONSIEUR,—Lorsque vous m'avez fait l'honneur de m'écrire j'étais absent de Paris, d'où je resterai éloigné quelque temps encore, et cette absence excusera, je l'espère de vous, ma réponse un peu tardive.

On ne peut qu'applaudir au double prix que vous avez proposé en Angleterre et en Erance, et qui se recommande par l'importance du sujet et l'opportunité de sa mise au concours. L'intérêt de deux grands pays, la prospérité de la civilisation et la paix du monde, tiennent à l'union maintenue de la France et de l'Angleterre, que, avec un généreux esprit et une sollicitude patriotique, vous voudriez voir resserrer encore et trouver le moyen de rendre perpétuelle.

S'il suffisait d'être fortement attaché à cette union et d'en apprécier les immenses avantages, j'accepterais avec empressement la mission que vous m'offrez d'être en France l'un des juges du concours et, comme vous le dites, l'un des adjudicateurs du prix. Mais pour remplir cette mission selon votre attente et tout-à-fait utilement il faut réunir des conditions que vous me supposez et que je ne trouve pas.

Je vous prie d'agréer, monsieur, l'assurance de mes sentiments de haute considération.

MIGNET.

On the 2nd of September I wrote to M. Mignet as follows:—

Hanwell College, Sept. 2nd, 1859.

SIR,—I received a letter from M. Mérimée on the 29th ult., in reply to one I had written to him, in which I informed him that I had requested you to be his coadjutor, in which he says, "I had intended to have asked the opinion of M. Mignet about the programme of the prize; but I could not see him before I left Paris. I suppose you have heard from him. No other coadjutor could please me more than M. Mignet, who, besides being my colleague in the Académie Française, is my friend since more than thirty years."

I received a letter from the Earl of Clarendon yesterday, a copy of which I enclose to you.

If, on reading the opinions of M. Mérimée and Lord Clarendon, your views should be modified, it would be most satisfactory and gratifying to me. I have written to M. Thiers, but have not yet received his reply.

The question I find assuming great importance in England. I

have had communications from many of our eminent statesmen and Bishops of the Church, expressive of their interest in the subject.

I have the honour to be,

Your faithful and obliged Servant,

J. A. EMERTON.

To this letter I received the following reply:—

Aix en Provence, Bouches du Rhône,
13 Septembre, 1859.

MONSIEUR,—Les raisons que contient votre lettre me décident, et puisque vous pensez que je puis participer utilement à l'adjudication du prix que vous avez proposé, j'accepte volontiers d'être l'un des juges de cet important concours. Il me sera très-agréable de l'être avec M. Mérimée, qui est en effet depuis longtemps mon confrère a l'Académie Française et depuis longtemps mon ami. Si M. Thiers, avec lequel je suis lié de la plus étroite amitié et en parfait accord de pensées comme de sentiments, se rend à la proposition que vous lui avez adressée, j'aurai à me féliciter d'être un co-opérateur dans le jugement, et les concurrents auront à s'applaudir d'avoir un aussi grand juge de leurs travaux.

J'attendrai, monsieur, que vous veuillez bien me faire connaître les conditions du concours, le terme que vous avez fixé pour le dépôt des mémoires français, le lieu où la remise de ses mémoires doit être opérée et l'époque où le jugement sera prononcé.

Je vous prie, monsieur, d'agréer de nouveau l'hommage de ma haute considération.

MIGNET.

In the meantime I received a letter from M. Thiers as follows:—

MONSIEUR,—Je suis très-honoré du choix que vous avez fait de moi pour juger le concours que vous avez ouvert. J'approuve fort le sujet que vous avez choisi, car à mes yeux l'union de la France et de l'Angleterre importe autant aux deux nations qu'au monde entier. Pour ce motif j'accepte la mission que vous me proposez, à condition toutefois que Lord Clarendon et Lord Brougham l'acceptent.

Recevez, monsieur, l'assurance de ma considération la plus distinguée.

A. THIERS.

Paris, le 5/7/1859.

To this letter I replied as follows:—

Hanwell College, Sept. 12th, 1859.

SIR,—I have been absent from home the last week, or I would have replied to you earlier. I am much honoured and obliged by your acceptance of the office of adjudicator. You will perceive by the little pamphlet that I forward to you that the Earl of Clarendon and Lord Brougham have both accepted the office of adjudicators of the English essay. It was by their recommendation that I applied to yourself, M. Mérimée, and M. Mignet. M. Mérimée has expressed his willingness to accept the office, but suggests some slight alteration in form of the question. To this I cannot object, if the principle is carried out. In order to arrange all things satisfactorily, I will take the first opportunity of visiting Paris, that the subject may be fairly brought before the public in France, as it has been done in England. I hope to be in Paris in about a fortnight.

I have the honour to be, Sir,

Your most obedient and faithful Servant,

J. A. EMERTON.

A Monsieur Thiers.

On the 20th of September I wrote again to M. Thiers:—

Hanwell College, Sept. 20th, 1859.

SIR,—I cannot express to you how much I am obliged by your kind compliance with my request, which was made at the suggestion of the Earl of Clarendon and Lord Brougham.

I heard from the Earl of Clarendon a few days since, and from Lord Brougham yesterday, to both of whom I had communicated the result of my request to you to accept the office of adjudicator, in conjunction with M. Mérimée and M. Mignet, whom their lordships had likewise recommended.

I received a definite answer from M. Mignet only three days ago, or I would have written to you earlier. He writes—"Il me sera très-agréable," &c. [See letter.]

M. Mérimée has likewise written me a letter, in which he says—"Allow me to expose to you," &c. [See letter.]

The Earl of Clarendon, whom, by his own desire, I have consulted on every occasion of difficulty, wrote to me on the 1st inst.—"The suggestions of M. Mérimée seem well worthy of consideration, &c., &c., and I agree with him in thinking, *quoad* France, the conditions of the essay should be clearly prescribed; these certainly would be best devised by a personal interview with him, and, if not

too inconvenient, I would certainly advise you to go to Paris for this purpose," &c., &c.

In conformity with this recommendation I propose to be in Paris, at the Hôtel Meurice, on the 1st of October, when, with your kind advice, all difficulties may be overcome.

I have requested M. Mignet to consult with yourself and M. Mérimée, and whatever you three gentlemen decide upon I shall most readily and gladly agree to.

I have no wish but to see the question fairly treated, and I cannot express the obligation I feel that men so eminent in both countries should have so kindly come forward to aid me in my design.

I have the honour to be,

Your most obedient and obliged Servant,

J. A. Emerton.

On the same day I wrote to M. Mérimée and M. Mignet. The letter to the latter was as follows:—

Hanwell College, Sept. 20th, 1859.

Monsieur,—Je vous suis bien obligé pour votre lettre, dans laquelle vous consentez d'être un des juges du concours conjointement avec M. Mérimée et M. Thiers.

Vous désirez, monsieur, que je vous fasse connaître les conditions du concours, le terme que j'ai fixé pour le dépôt des mémoires français, le lieu où la remise de ces mémoires doit être opérée et l'époque où le jugement sera prononcé.

J'ai le plaisir de vous envoyer les conditions que j'ai publiées pour l'essai anglais. Si les trois juges français, M. Mérimée, M. Thiers et vous-même (je vous nomme selon l'ordre dans lequel vous avez accepté l'office), voulez arranger les conditions, les termes, le lieu et l'époque pour l'essai français, je le préférerais beaucoup.

J'espère être à Paris le 1er Octobre, alors j'aurai le plaisir de rencontrer l'un ou l'autre de vous et d'arranger tout pour l'avenir. Mon adresse sera à l'Hôtel Meurice.

J'ai l'honneur d'être,

Votre très-humble serviteur,

J. A. Emerton.

On my arrival in Paris I found the following letter awaiting me from M. Mignet:—

Aix, 29 September, 1859.

Monsieur,—Je ne pourrai pas être de retour à Paris au moment où vous vous y trouveriez, et je le regrette. Je n'y serai que

dans un certain nombre de jours. Je crois que M. Thiers, qui est à la campagne, n'y retournera de son côté que vers le milieu du mois d'Octobre. Peut-être M. Mérimée y sera-t-il revenu, et vous déciderez d'accord avec lui les conditions et les termes du concours. Il me semble toutefois que le prix étant proposé en France un peu plus tard qu'en Angleterre, il faudrait accorder aux concurrents, au delà du premier Janvier, 1860, pour préparer et déposer leurs mémoires, ainsi le 1er Mars pourrait être fixé pour la remise des mémoires français, et le 1er Juin pour la prononciation du jugement et l'adjudication du prix.

Je vous prie d'agréer, monsieur, les nouvelles assurances de ma très-haute considération.

MIGNET.

Au Révérend Docteur Emerton.

On the 1st of October I received the following note from M. Mérimée:—

October 1st, 1859.

SIR,—I am just returned from the country, and on Monday I set out for Spain. If you are at leisure to-morrow I shall be very happy to see you at one, but if you have any business I can call on you about five. You need not give yourself the trouble of answering me. If you do not call on me I shall go to see you at five.

I have the honour to be,

Your most obedient and faithful Servant,

P. MERIMEE.

On the morrow I called on M. Mérimée, and had a full hour's conversation with him, when we arranged the programme of the French essay; and at the same time he said that he was in the habit of daily intercourse with the Emperor, and was quite sure that there was not in the whole of France any one more desirous of cultivating the English alliance than the Emperor himself; and as for any idea of war with England, he thought there was no probability of it, unless England commenced it. After having settled the programme, I took it myself to all the leading journals in Paris, whose editors all inserted it, with the exception of the *Moniteur*, and by the following morn-

ing it was in the hands of almost every reading man in France:—

LA FRANCE ET L'ANGLETERRE.

Le Révérénd Docteur Emerton, du Collége d'Hanwell, près de Londres, Middlesex, a proposé deux prix—un de mille francs, et un second de deux cent cinquante francs—pour les deux meilleurs mémoires écrits sur l'immense importance résultant d'une union étroite entre la France et l'Angleterre, pour leur intérêt et pour leur bien-être propre, aussi bien que pour la paix et le bonheur du monde.

Sans entrer dans la discussion des formes gouvernementales des deux pays, les concurrents devront s'appliquer à faire ressortir les résultats de cette alliance pour les progrès de la civilisation et les intérêts de l'humanité. Ils devront également rechercher les moyens les plus propres à la consolider et à la rendre perpétuelle.

NOTA.—Ces mémoires devront être envoyés (*franco*) au Révérend Docteur Emerton, aux soins de MM. Galignani et Cie., No. 224, Rue de Rivoli, le 1er ou avant le 1er Mars, 1860. Chaque mémoire devra contenir une devise latine, avec une lettre cachetée ayant la même devise et le nom de l'auteur. Cette lettre ne sera ouverte qu'après la décision des juges.

Comme le donateur n'a en vue que le bien public, il reclamera la liberté de publier en entier ou en partie les mémoires qui seront considerés comme méritant d'attirer l'attention publique, en y ajoutant la devise latine qui y était attachée.

M. Thiers, M. Mignet et M. Mérimée, Membres de l'Institut, ont gracieusement consenti à être les juges des mémoires.

On my return home, I consulted with the Earl of Clarendon and Lord Brougham, and at their suggestion applied to the Earl of Shaftesbury to become a third adjudicator, that there might be as many in England as in France, to which he kindly assented.

Thus far all had proceeded most satisfactorily. In addition to the opinion of Lord Brougham, the Earls of Clarendon and Shaftesbury, M. Thiers had said—"I am very much honoured by the choice that you have made of me as one of the adjudicators of the prize. I approve very highly

the subject you have chosen, for, in my eyes, the union of England and France is important for the two nations as well as for the whole world."

M. Mérimée declared the office of adjudicator to be too honourable for him to hesitate to accept, while M. Mignet wrote—"One cannot but applaud the double prize that you have proposed for England and France. The interest of two great countries, the prosperity of civilization, and the peace of the whole world depend on the maintenance of the union of England and France, which, with a generous spirit and patriotic solicitude, you would wish to see drawn still closer, and find the means of making perpetual."

I was not, however, content with merely proposing the prize, and securing well-qualified adjudicators, but, in order to *move* the public press and ensure the sympathy of the people of both countries, I wrote to all the Bishops and Archbishops, and all the leading statesmen of all parties, the following letter, at the same time enclosing a programme of the prize:—

My Lord or Sir,—It has been suggested that a good effect would be produced on public opinion in France if the sentiments of the most eminent English statesmen, favourable to the closer union of England and France, were collected, translated into French, and circulated among the French people.

If you approve the suggestion, and will kindly inform me where I shall be able to find your views upon the subject, I shall be extremely obliged.

The result was most satisfactory. Most of the leading statesmen, of every shade of politics, gave expression to their sympathy and kindly feeling; and the editors of many of the public journals inserted one or two, and, in some cases, three leading articles upon the subject, whilst there was scarcely one journal in town or country which did not present the question for the consideration of its readers.

The Bishop of Oxford was decidedly of opinion that the circulation of such views would be highly serviceable.

The Bishop of London feared that his numerous engagements would not allow him to do justice to the subject, but he heartily wished that much good might be the result.

The Bishop of St. Asaph thought that nothing would more tend to cement that friendship which is so essential to the well-being of the two countries; and another Bishop wrote—"There is little doubt that such a collection as you propose would have a considerable influence on the public mind in France, and it would give me great pleasure to hear that such a work was undertaken and carried out by yourself, who evidently wish, on the highest grounds, the true and permanent advantage of the two great countries."

The opinions of the leading statesmen were no less satisfactory and encouraging than those of the Bishops.

Mr. Gladstone wrote that he viewed the union of the two countries with much interest, and that I should find his views stated in his speech on the second reading of the Conspiracy Bill, in February, 1858.

The Duke of Argyll wrote—"I need hardly say that I entirely concur with you in the opinion that we ought to cultivate the best feelings with the French people."

Lord John Russell wrote, through his secretary, that I should find his views, stated upon various occasions, in the report of his lordship's speeches, showing the importance that he attached to the maintenance of friendly relations between the two countries; and the Conservatives were no less warm in their expressions of interest.

The Earl of Malmesbury, who had been Foreign Secretary in 1852, himself wrote—"I have expressed most strongly my anxious desire for the maintenance of good relations between this country and France, and you will find the sentiment very decidedly laid down by me in December, 1852, when I announced the recognition of the French

Emperor by England. Permit me to express my concurrence in your views, and the admiration of the public spirit you have shown."

Sir John Pakington, the present First Lord of the Admiralty, and Lord Stanley, the present Chief Secretary of Foreign Affairs, and many others, expressed similar sentiments; but I had, sir, then, as now, to come to Rochdale to find a full appreciation of the object, and for practical suggestions as to the attainment of it.

Mr. Bright—your Mr. Bright—wrote to me, in reply to mine of the 10th of August, 1859, a letter which will be interesting, as it will show you his views upon the subject, long before, as I shall presently show you, the Government had any idea of a French Treaty, or Mr. Cobden had any idea of negotiating it:—

Rochdale, August 17th, 1859.

DEAR SIR,—I cannot tell you where to look for expressions of my views with regard to the value of amity with France, except in my speeches, in many of which I have referred to the subject.

What is wanted to do good is to convince our own people, and to force our own Government to act. We might greatly increase the trade between the two countries by removing the duties on silk, on gloves, and on manufactured articles made up for wear, and by reducing the duties on wines, so as to admit the light wines of France to general consumption in this country. These changes would make us customers both to the town and rural population of France, and would convince every Frenchman that we would rather trade with him than quarrel with him. They would also give the French Government power to make reductions in their duties, notwithstanding the opposition of the Protection party in France.

A trade doubled and trebled between the two countries would change the opinion of the two countries, and the powerful interests of an extending and prosperous commerce would overpower the existing military interests by which so much irritation is kept up, and the danger of war so much increased.

I referred to this question in a speech in the House of Commons about a month ago, and I intend to take an opportunity during the autumn of speaking upon it with more preparation and more detail.

I do not think much good will be done by telling the French what leading public men think of them. If we act wisely and in a friendly spirit, especially in matters affecting the trade of the two countries, we shall do more good than by any other means.

I feel grateful to you for the efforts you have made and are making in the sacred cause of peace, and I hope much success may attend your labours.

I am, with great respect,

Yours truly,

JOHN BRIGHT.

The Rev. Dr. Emerton.

I do not apologize for reading the letters, because it was to obtain their opinions and sentiments and present them to the public that I had written to these gentlemen; but that which was, if possible, of more importance under the circumstances, and will be even of more interest to you, was the letter I received from your late member, Mr. Cobden, who, it will be evident from the letter itself, had no idea then that he could be engaged in that important work which may be fairly considered the crowning glory of his life.

Manchester, August 20th, 1859.

REV. SIR,—In reply to your favour, which has followed me here, I am sorry to say that I cannot point out any particular sources from which you can procure statements of my views in favour of a close alliance between England and France. I have been, in all places and in every possible way, combating the insanity which has from time to time been raging in this country for the last dozen years respecting a French invasion. But I cannot tell where you can find my sayings recorded, nor would they be worth reproducing.

I could answer the question put forth in your prospectus for a Prize Essay, as to "the best means of ensuring a close union between England and France," in a very few words. Destroy the Custom Houses, which prevent the interchange of the productions of the two countries, and you make war as impossible as it is now between England and Scotland. This you may say is not a practical remedy. I am afraid there is no other which is more practical.

Wishing you every success in your philanthropic effort in the cause of peace,

I remain, very truly yours,

R. COBDEN.

The Rev. J. A. Emerton, D.D.

You need not be assured, Mr. Mayor, that the kind expressions I received from these great men of all parties, more especially the two last, were very encouraging to me, and urged me forward in the path I had begun. I had at the beginning only thought of the little good that I might be able to effect, and the happiness that would be mine, if I could rouse others into action at that which appeared a crisis in my country's fate. I knew that the humble and despised worm by its incessant labours prepares the earth for cultivation, even previous to the use of the plough or the labours of the agriculturist. I had read that the indefatigable workings and perpetual movements of the polype in mid-ocean build up those lofty mountains in the the sea, which the God of Nature clothes with verdure, and makes fit for the habitation of man. I knew that the small point of the thin lightning-rod draws the destructive fluid from the heavens to the earth, without danger to its inhabitants, whilst the threatening clouds descend in fertilizing showers; and I hoped that I might, like them, from my very insignificance, be beneficial to my country and my fellow-men. But I found my question was moving the minds and gaining the sympathy of the great and noble, and that, through the instrumentality of the press, I had found the fulcrum of Archimedes, and had proposed a question which was moving the world.

I had been enabled through the press to propose the question, not only to every individual who could read and write in England and France, but to every one who could speak English and French in every corner of the earth. I had received encouragement from men of the highest standing and character, and enlisted them in the cause;

nay, more—I had penetrated into the counsels of the French Emperor himself, who is said to be the most impenetrable of mortals, by the instrumentality of one of his most confidential friends; and whilst statesmen on both sides of the Channel were in doubt and perplexity, and the people generally here were relying on nothing but rifle corps and land and sea fortifications—(laughter)—I was enabled from undoubted authority to hoist the "*no danger*" *signal. The Emperor, on whom the peace of Europe depends, is ours; no man in the whole of France is more inclined to the English alliance than he, and there will be no war unless England declares it.* All this was before Mr. Cobden had gone from London, or even before his second letter was written on the subject, and, before negotiations had commenced, I had had a communication from M. Chevalier, the other negotiator of the treaty, dated November 15th, 1859, in reply to a letter from me, in which he says—"Your project of a prize on the subject of a close alliance between England and France responds to my thoughts; eminently wise, eminently beneficient and humane—in one word, eminently Christian."

You must not consider that I am wishing to deteriorate in the slightest degree from the merits of those great and good men who carried out the treaty; on the contrary, I would, if possible, enhance it to the highest degree: but I think I may, without presumption, in the presence of you, sir, and the late constituents of Mr. Cobden, claim the honour of being a very zealous, although very humble, Rochdale *Pioneer*.

The circumstances that gave rise to Mr. Cobden's entering into correspondence with the French Government in relation to the treaty were thus related by Lord John Russell in the session of 1860, in reply to Mr. Bentinck, who had insisted that the French Treaty had been imposed upon this country by France.

"It had been a long time a matter of discussion," said Lord John, "whether any ruler of France would be bold enough to adopt any measure; but the present ruler of France saw the great advantages of free trade, and adopted them.

"Some months ago, when Mr. Cobden was going to Paris, I had a conversation with him, and he said he should see M. Chevalier in Paris; and I told him, on the part of the Government, if he could find there was a disposition in that direction, I was sure Her Majesty's Government would be quite ready to authorize negotiations."

Thus far my own part had been performed; the essays had been written, and the prize was adjudged by the Earl of Clarendon, the Earl of Shaftesbury, and Lord Brougham.

On the 18th of June, 1860, I received the letter from the adjudicator, and I wrote the following letter to Lord Brougham:—

Hanwell House, June 18th, 1860.

My Lord,—I have opened the envelope on which the motto *Vincit Amor Patriæ* is inscribed, and find enclosed the card of the Rev. W. N. Molesworth, Spotland, Rochdale; to whom I have just forwarded a cheque for fifty guineas, with my congratulations on his success.

I beg once more to thank your lordship most sincerely and gratefully for your kindness and encouragement in this affair, without which I should have scarcely ventured upon the commencement, and most assuredly should not have brought it to so successful an issue.

I have the honour to be,
Your lordship's very obedient and most obliged Servant,
J. A. Emerton.

And the next day received the following from the Rev. Mr. Molesworth—your Mr. Molesworth—the vicar of Spotland:—

Spotland, Rochdale, June 18th, 1860.

Rev. and Dear Sir,—I beg to thank you most heartily and sincerely for your kind letter and its valuable enclosure. I regret

that the essay is not more worthy of the prize which your liberality has bestowed on it.

Again thanking you for your great kindness and liberality, permit me to subscribe myself

Yours very gratefully and sincerely,

WM. NASSAU MOLESWORTH.

The Rev. Dr. Emerton.

Thus was the English prize adjudged, and this was my introduction to Rochdale. It seemed but fair that Rochdale, whose representative had been the principal agent in effecting the treaty, should have one of its clergy carry away the prize in the literary contest. My work seemed finished, and I should have retired entirely from the field more than satisfied with the expressions of approval that I received from those who had first encouraged my humble efforts.

The Earl of Clarendon wrote to me at the close:—"I shall ever reflect with pleasure that, as far as was in my power, I co-operated with you in your noble efforts to place the friendly relations of England and France on a permanent basis;" and Lord Brougham, who seems to think he has made his last public speech, in allusion to the same circumstance, said in the presence of a large assembly at the Social Science Congress in the Palace of Westminster, that he was very often thinking of me indeed, and he never thought of me without the greatest gratitude.

The adjudicators of the French prize had, however, been unanimous in the *rejection* of all the French essays,* and

* Paris, 52, Rue de Lille. July 3rd, 1860.

SIR,—M. Thiers, M. Mignet, and I are of opinion that it would be useless to propose again the prize, that could not be adjudicated this year. We know from our habit of examining many such prizes in the French Academy that no man versed in politics will send an essay, and the result would be the same as the first. M. Mignet will give back the manuscript to the author of *Pax in Terra*. We think without publishing the opinions of the adjudicators you might tell him that his essay was the best of those that we have read, but

although I pressed them very hard upon the point, they all agreed on the uselessness of again making the offer. I, therefore, determined to appropriate the £50 to some other object for the public good, and proposed a prize for the best essay on the evils of the present system of Church Patronage, with suggestions on the best means of remedying these evils.

You, gentlemen, who are not satisfied with the reform of the state which took place thirty years ago, will hardly wonder at us complaining a little of our Church, in which there has been scarcely any reform for the last two or three hundred years. I am not now speaking of the doctrine, for that, founded on the principles of the Bible by holy men of God, who suffered martyrdom for its sake requires little or no change; but I refer to the discipline and temporalities of the Church, which, what they were in the days of the despot King Henry the Eighth, the pedant James, and the persecuting and overbearing Laud, they remain in principle, with some slight modification, in the enlightened and reforming days of Victoria, the beloved Queen of this mighty empire.

We are quite satisfied with the purity of the doctrine, and, with a few exceptions, its sublime and Scriptural liturgy; but there are few of us who do not wish some reform in its discipline and the management of its temporal affairs, in which it has been pronounced the most corrupt Church in Christendom, and the scandal of the nineteenth century.

It was in the hope of obtaining some suggestions that

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we did not think it deserved the prize, even if he had stood by the conditions of the programme. Nobody will ever suspect Dr. Emerton of having kept back the prize.

I have the honour to be, Sir,

Your very faithful Servant,

P. MERIMEE.

might remedy this state of things that I proposed the prize. There seems, however, to be comparatively little hope of a remedy, since the watch-dogs of the flock are partakers in the spoil; that all the warnings that are given are of no avail; that the Bishops, who ought to govern the Church with righteousness, give an uncertain sound; that the priesthood are, in many cases, going over to Rome, or, what is worse, remaining Romish priests under false colours; whilst many of the people, who have been most carefully excluded from interfering in its concerns, are either indifferent to the Church or waiting for the opportunity of breaking up the system altogether. It cannot be surprising, then, that the real well-wishers to the Establishment are desirous of bringing it more into accordance with the enlightenment of the age—more into accordance with the original institution laid down by our Lord and his Apostles in the Bible.

But, to come to that, sir, which will most interest the people of Rochdale. About two years ago I was at the Social Science Congress at York, when, on reading an address on Higher and Middle Class Education, I quoted very largely from the evidence taken by the Public School Commissioners in respect to the education and morality of the public schools; and, having handled the evidence pretty freely—more freely than the public school men liked, although Sir John Pakington expressed a wish that every gentleman in the kingdom would make himself as well acquainted with the report as I had done—I was stopped by the chairman under a plea of my time having expired. On my attempting to speak the next and following days there were impediments purposely thrown in my way, so that, at last, I determined to appeal to Lord Brougham, the president in full congress, which I actually did, and refused to withdraw the appeal until told by the secretary (Mr. Hastings) that I should be heard in the Educational

Department. This promise, however, although the Archbishop of York himself presided, was never fulfilled; and, as a friend of mine jocosely said to me, I knew too much for them, and was, therefore, snuffed out. As I certainly at that time had no idea of being now revivified in Rochdale, I thought of another method of eliciting public opinion on the subject, and, therefore, proposed a prize for the best essay "On the Great Importance of an Improved System of Education for the Upper and Middle Classes of the Community, with suggestions on the best means of effecting and securing it—to be dedicated, by permission, to the Earl of Clarendon, K.G., G.C.B., the President of the Public School Commission." I requested two eminent professors at Oxford to be adjudicators, and the Earl of Clarendon, if necessary, to be the umpire. It was not until a few days since that I had it in my power to declare the award, and you will, I am sure, be gratified to find that it is Rochdale for ever—that your neighbour and friend, the Rev. W. N. Molesworth, vicar of Spotland, is again the successful candidate. I had the idea that it would be so when I was here last autumn, but it was not positively decided until the Earl of Clarendon returned home from the Continent, the week before last.

It will be perfectly unnecessary that I should say anything to increase your esteem and high opinion of Mr. Molesworth; indeed, I think it is quite impossible for me to do so; yet I cannot help telling you that Mr. Molesworth has declined to accept the money for the prize—(cheers)—thinking, I suppose, that it is unfair that I should alone pay for that which is of public importance, and satisfied with the honour that must accrue to him from being the successful candidate a second time, in a contest which was open to the world. (Cheers.)

If he is unwilling to receive it, you will readily suppose I am equally unwilling to keep it, so we have compromised the matter by his consenting that after the expenses of its

publication have been defrayed, the surplus shall be devoted to purposes of public good, and amongst the first I have chosen is the formation of a "Cobden Memorial Class" in Rochdale, for teaching French by means of the translations of the Bible. (Cheers.)

There may be, perhaps, other means of acquiring the French language equally expeditious; but I believe there will none be found more calculated to meet with public sympathy and aid.

Mrs. Cobden's letter has been read to you, and but a few days since I received a letter from the Earl of Clarendon the late Chief Secretary for Foreign Affairs (whom every party in the state, as well as all foreign powers, respect and admire for his peace-loving disposition, his conciliatory conduct, and his high principle of honour), in which he says: "The idea of learning French from translations of the Bible is an excellent one, and I congratulate you upon, the spirit with which it has been adopted."

The Committee of the British and Foreign Bible Society have shown their appreciation of the plan by voting me a thousand copies of their Gospels, and there is no one to whom I speak who does not, when the principle to be adopted is explained, fully agree in the advantages of it.

No system can be so economical as one in which a shilling, or a few shillings at most, will provide everything necessary for the acquisition of the language.

No system can be so effective as one in which you have a dictionary and grammar ever before you, without trouble, in the first place, to assist in acquiring the language, and when you have once acquired even a moderate knowledge, every time you read your Bible, which ought to be every day, every collect of your Prayer Book will be the means of the acquisition of fresh knowledge, as well as of deeply impressing on your minds that which has been already acquired.

But, on this point, sir, I believe all are by this time fully convinced.

I rely, however, even more upon the moral and intellectual advantages which will result from these French classes by the reading of the Bible itself. I say nothing about the future, but for the present time, and the present life. Determine to make your acquisition of French the means of reading through your Bible, and you will not only be thorough French scholars by the system we adopt, but you will become acquainted with the works of the earliest historians, the sagest legislators, the wisest and best philosophers, and the highest flights of the most enraptured and sublime poets. Thoroughly imbued with the spirit of the Bible, you will deservedly be placed among the wisest of men, far wiser, and more learned than those who affect to despise you.

Brother co-operators, be assured there is no co-operation like the co-operation of the Bible. "Whatsoever ye would that men should do unto you, do ye even so unto them."

The eye cannot say unto the hand, "I have no need of thee," nor, indeed, the head to the feet, "I have no need of you;" for we are all members of one body, and ought to be fellow-helpers one of another.

Brother reformers, be assured there is no reformer like the Bible. That, and that alone, goes to the root of the matter. The Bible is the only really sound and consistent radical reformer, for it teaches us first to reform ourselves —"first take the beam out of thine own eye"—then to try and reform our neighbours—"then shalt thou see clearly to take the mote out of thy brother's eye."

With yourselves reformed, and your neighbours reformed, you will be in a position to demand the privileges which are even now unjustly withheld from some of you.

Real union is strength, and sound knowledge is power,

and you will have gained that strength and that power. Inaccessible to bribes yourselves, you will justly insist that those who are guilty of bribery shall be ineligible to a House in which your representatives are to sit. Sober and honest men yourselves, you will protest against your Legislature being filled with those who by their unjust legislation materially assist, if they do not compel, the labouring classes to become immoral, and then abuse them for their unworthiness, of which they themselves have been the principal cause.

Men of peace yourselves, you will use all your influence to give the men of peace the principal sway in the councils of your sovereign, and in the senate of your country.

Having done with those foolish, selfish, and, I think, wicked strikes and compulsory unions, which are no real unions, which seem to injure everybody and benefit no one, for which your enemies justly reproach you, and which your best friends so deeply deplore, you may fairly claim that class interest of every kind shall make way for the good of the whole, and the whole shall labour for the common welfare.

You will no longer have men measured by their nominal position in society, but by their education, their character, and their conduct, and not even regard the men themselves so much as the measures they advocate and promote.

You may think that I am looking too far forward, when from the teaching of a French class I am anticipating such results; but why so? Does not the Word of Truth say, "A little leaven leaveneth the whole lump;" and again, that "A grain of mustard seed, which is the least of all seeds, when it is grown is the greatest among herbs;" and has not He who cannot lie said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall be done, and nothing shall be impossible unto you."

Relying, then, on the word of Him who is too wise to err, too holy to deceive, and too good to be unkind, I believe—fully believe—that if I am enabled by God's blessing to carry out the work I have in view, it will be the means, not only of teaching the French language, and thus aid in that international union which your great representative so much desired, but, through the instrumentality of the Bible, advance the time when the knowledge of the Lord shall cover the earth as the waters cover the sea, and provide a fulcrum that, if it will not enable us to move the world, will be the means of raising the inhabiters thereof to Heaven. (Loud cheers.)

RESULTS.

It may not be uninteresting to the public to be informed that the success of the attempt to form a French Class at Rochdale has been much greater than could have been possibly conjectured. About 150 joined the first night, Jan. 8th, and the numbers went on daily increasing until they became too large for the room (500), and it was deemed necessary, for the comfort of those who had first availed themselves of the offer, to pass a regulation, by show of hands, that no more should be admitted. The progress of the class may be judged of by the letter of a correspondent to the *Manchester Times*, in which he says—"The earnestness and enthusiasm of the pupils are shown by the efforts they make to put off every other engagement in order to attend the class, while the rapid progress made is most astonishing to the pupils themselves and to their friends. On Saturday evening last, five or six of the pupils, after only four days' instruction, read each of them a verse in French, taken promiscuously from the chapters already gone through, with the French accent well marked; and then they gave the literal English translation of the same, and all with scarcely a mistake." On the 30th of January (the class was inaugurated on the 8th), a clergyman who examined it wrote—"The interest is still sustained and the progress satisfactory. I told them, in the course of the evening, after hearing them translate perfectly several verses of the Gospel according to St. Matthew—of which

three weeks ago they would not have understood a word—that I verily believed that never since the creation of the world had such progress been made in the acquisition of a language, in so short a time, by persons who were not resident in the country in which it was spoken; and there seemed to be an universal feeling that the remark was perfectly just."

And the secretary of the class wrote about the same time—"I can perceive not the slightest falling off in either the number or the earnestness of the class; they all seem determined to persevere until they succeed in mastering the French language.

"I feel sure that, could you hear the exclamations of gratitude and the warm-hearted expressions of approval with which any personal allusion to yourself is received by your pupils, you would feel with me that their confidence in you is such that nothing could augment it. They all evince warm feelings of gratitude and of personal attachment to you, and look forward with the most pleasurable anticipations to the time when you can be once more among them."

Some idea of the enthusiasm manifested may be formed when it is known that, during the inclemency of the season, with the snow a foot deep, young people came from all parts of Rochdale, and some even miles beyond; and it is said that two old ladies, who could not join the class themselves, sent their servants, that they might teach them what they had learnt on their return.

First Cobden Memorial French Class,

ENGLISH INTERNATIONAL COLLEGE,

HANWELL, MIDDLESEX,

Formed the 15*th November*, 1866.

—o—

FIRST DIVISION.

J. E. Pemberton
H. Norton
F. Argles
T. H. Smith
W. T. Meheux
H. Amott
D. C. Amott
F. Harrison
A. Argles
T. H. Lukyn
W. Haley
T. Viall
E. Bayer
F. Ruston
W. H. Clements
H. Loveday
W. Bilney
C. Johnson
J. O'Brien
L. E. Twigg
R. P. Watson

SECOND DIVISION.

S. J. Turner
C. Turner
W. H. Jeffry
E. J. Welch
L. Chick
E. Chick
H. Chick
E. Carter
E. Lord
M. A. Symonds
A. M. Abbott
E. A. Newell
E. Newell
A. Bransgrove
A. Robinson
I. T. H. B. Jeffries
M. E. Young
S. R. Weblin
J. E. Taylor
M. A. Taylor
J. Schneider
M. A. Birch
E. E. A. Morris
B. Powell
M. Plasom
J. Yeoman
J. Hobbs
F. E. Rees
R. J. Larcombe
A. Claydon
T. Venner
C. Goddard
G. Goddard
S. Nicholls
F. Firmin
E. Hawes
L. Williams
W. Claydon
M. A. Burnell
M. Fidler
A. Roberts
W. W. Wain
W. Smith
A. Newman
J. M. Birch
L. Turner
W. Claydon

Second Cobden Memorial French Class,

Formed at Rochdale, Jan. 8th, 1867.

Miss M. J. Booth
E. Booth
E. M. Brown
A. Standring
A. Clegg
R. Sutcliffe
— Ashworth
— Segar
M. Mills
L. Turner
S. Taylor
A. Tattersall
H. Chadwick
Leach
Scott
Shaw
Shaw
Pickard
Smithies
Hill
M. Greenwood
E. Smith
J. Brocklebank
Barker
Peters
Taylor
Russell
Leach
Huddlestone
S. Sanderson
E. Garrett
M. Garrett
A. Taylor
Gledhill
J. Gledhill
Mills
Norris

Miss Butterworth
Stott
Hannah
Howarth
Simpson
Turner
Hill
S. Richards
E. Richards
Hall
Dickin
W. Leach
Holdsworth
Sutcliffe
S. Clough
Howell
Holt
Holt
Smith
A. Leach
E. Lawton
Horrocks
Walsden
E. Carr
Blakley
Shaw
A. Milne
M. Sugden
E. Wilkinson

Mr. G. T. Kemp
J. Booth
Moore
G. Webster
W. H. Scott
A. Greenwood
H. Ashworth

J. Leach
J. Clark
W. Cooper
E. S. Butterworth
I. Brierley
I. H Sykes
S. Midgley
J. Kershaw
W. Crabtree
J. Clegg
J. Ogden
J. Mills
J. R. Thornber
E. R. Hill
T. Lomas
J. W. Horsman
J. Boswell
T. Holt
B. Holt
S. Butterworth
J. Garrett
J. Brierley
T. Leach
J. Calow
G. Widdupp
A. Milne
T. Brierley
J. Halliwell
A. Cross
G. Sutcliffe
I. B. Adamson
John Adamson
W. Lord
J. W. Morriss
J. Holt
J. Holt
E. Collier

J. Baxter
R. Briss
J. Partington
W. Swift
A. Webster
J. Lee
W. Hurst
H. Turner
T. Mitchell
J. Collier
W. Barnes
W. H. Hopkinson
R. Sutcliffe
H. Scott
J. Whitworth
J. Beswicke
C. Crossley
J. Horsfall
G. Fielding
J. H. Mather
A. Birchinough
J. Kershaw
W. Collinge
George Halliwell
George Wood
Thomas Collinge
J. H. Peters
E. Kershaw
W. Hollows
J. Brogden
Thomas Wolfenden
J. Ashworth
James Ramsbottom
James Schofield
A. Williams
W. S. Duckworth
James Law
W. Hill
J. Whittaker
T. Heron
T. Worth
T. Langley
James Gibson
Walter Scott
Henry Scott
James Roberts
Frank Clark

Clement Clegg
James Lee
C. Richards
E. Driver
R. Rossall
H. Tweedale
E. Kershaw
J. Shore
A. Tweedale
Haslam
T. C. Crowther
W. Stott
R. Lord
A. Schofield
J. H. Rothwell
H. Wardsworth
J. Renshaw
F. Farrant
W. T. Sellers
H. Stott
W. Buckley
R. Hardy
J. Leach
S. Tweedale
W. Brierley
W. Freestone
Thomas Jee
J. Taylor
J. Sellars
A. Whitehead
J. Mills
W. Lord
J. Brocklebank
J. Lund
Thomas Holt
W. Peters
J. T. Clegg
W. Hailwood
James Clayton
Thomas Cookson
J. A. Nuttall
H. Rushworth
J. Ashworth
E. Leach
J. Howarth
W. Todd
T. Noriss

K. Smith
W. Clegg
J. Hanson
J. Crompton
J. Kershaw
R. Greaves
W. Shakleton
P. Sayer
Thomas Baron
T. Douglas
S. Howarth
James Hascom
H. Clarke
E. Marcroft
T. Roberts
J. Fitton
G. Crabtree
T. Pillings
T. A. Merryweather
E. Lord
T. Masterman
J. T. Garside
J. Holvin
D. Turner
W. Bremhall
T. Irving
J. Edwards
C. Parsons
W. J. Lord
J. Ashton
R. Howarth
J. Brierley
J. Kerr
H. Booth
H. Nuttall
Thomas Mitchell
W. Oddy
Thomas Rigg
Thomas Forth
R. Spencer
T. Schofield
W. Carter
W. Leach
T. Livesey
E. Schofield
R. Jones
E. Norris

E. A. Heys
C. Bamford
J. Tempest
J. Mills
J. Platt
W. Whitham
M. Greave
G. Sutcliffe
J. Buckley
J. Jones
G. Butterworth
B. Woodhouse
A. Shaw
A. McEwen
James Mellor
G. Pukering
E. Clegg
S. Buckley
J. Holkard
W. H. Holkard
C. Holker
R. Whitworth
G. Nuttall
T. Butterworth
C. Whitworth
M. Lugden
W. Brogden
W. Smith
J. Butterworth
J. Ormerod
T. S. Lupton
R. Nixon
M. Todd
A. Matthew
W. Clegg
W. C. Matthew
M. Leach
J. Whitehead
A. Lord
A. Isherwood
T. Handley
A. Todd
J. Hargreaves
M. Jackson
T. Standring
J. Whatmough
H. Whatmore

T. Milne
T. Nutter
W. H. Garrett
G. Howarth
E. Garrett
T. Buckley
M. H. Ashworth
A. Taylor
W. Swift
J. Todd
E. Portlewaite
W. H. Parkinson
D. Simpson
E. Holk
G. Nuttall
R. Whitworth
B. Taylor
J. Pilling
J. H. Peters
C. Kershaw
W. Hollows
J. Brogden
J. Jackson
J. Hollows
J. C. Buckley
J. Rhodes
W. Titton
T. Whitworth
S. Castleton
J. Barker
J. Bracewell
J. Barlow
J. Rhodes
W. Rich
C. Clegg
J. Sutcliffe
W. Stuthard
J. W. Hoyle
W. Jackson
J. Brooks
R. Turner
R. Dean
T. Stott
J. Bradley
T. Smith
J. Greenwood
W. Holt

J. Walley
E. Lord
J. Simpson
J. Milnes
C. C. Barnes
R. Mills
J. Hutchinson
W. Lawton
A. Lawton
N. Collinge
A. Calow
J. Toden
E. Richards
E. Howard
J. S. Tweedale
S. Tweedale
E. Renshaw
W. Mills
W. H. Taylor
T. Garside
A. Walkden
E. Ormerod
W. Bamford
J. Mills
J. Blackley
W. Kershaw
W. Pillings
J. Riddle
S. J. Ball
E. Kershaw
J. Rushworth
T. Pickles
W. Walmsley
E. Chadwick
E. Belmont
E. Earnshaw
L. Wild
J. Pearson
J. Sharp
John Sharp
W. Shore
L. Cliffe
A. Wild
A. Peters
J. Stott
C. Clegg
S. Ashworth

R. Greenhalch
J. Law
H. Tattersall
M. A. Whitworth
J. Hurst
T. Butterworth
G. Bullock
G. A. Allen
J. S. Cheetham
S. Hollows
R. Holt
J. E. Greaves
J. Moss
T. Shakleton
C. Bailey
W. Barlow
A. Clarke
W. Tattersall
T. Lupton
J. Hilton
Jos. Clegg
George Dean
Abraham Morley
S. Bowker
J. J. Lord
J. Speakman
R. Fairclough
J. Catanach
J. N. O. Schofield
T. Livesey
W. Roberts
W. Ormerod
E. Lawton
M. W. Cockcroft
W. H. Rope
R. Robson
W. Clayton
R. Clough
D. Leach
J. Taylor
R. Collinge
J. Lugden
J. Lugden
J. Mordey
R. Brierley
S. Lees
T. Smith
J. Davies
H. Rees
J. Howarth
E. Woodcock
R. Lees
J. P. Ormerod
R. Tattersall
T. Ashworth
B. Taylor
George Ingham
J. Shakleton
J. Baxter
T. Wearing
W. Kenworthy
J. Whittaker
M. C. Smith
C. Hopkinson
W. Roberts
P. Robinson
R. Parker
T. Earnshaw
E. Crossley
A. Birtwistle
G. Halliwell
W. Hurst
E. Leach
O. Ormerod
J. P. Ormerod

CLAYTON & Co., Printers, Bouverie Street, Fleet Street, E.C.

The profits of this work will be devoted to St. Clement's National School Fund.

J. A. E.

St. Clement's National School Bazaar.

This School is small, ill ventilated, badly constructed, and continually overcrowded, to an extent which is very injurious to the health both of the Master and the Scholars.

The Committee of Council have for many years insisted on the enlargement of the building, and threaten to withdraw all Government aid from it unless steps are promptly taken to comply with their demand.

The present site is too small to admit of the enlargement of the existing building; and, even if this difficulty could be overcome, it would cost more to enlarge the present School than to build a new one.

The Managers are, therefore, anxious to promote, as soon as possible, the erection of a School more adequate to the requirements of the neighbourhood, and of its rapidly increasing population.

Such a building will cost at least £700, in addition to the Government grant, and it is proposed to endeavour to raise the required amount by means of a Bazaar, to be holden, if possible, in the month of June.

It is hoped that, in consideration of the importance of the object, you will kindly give the undertaking all the assistance you can.

A list of the articles which are most likely to be required will be found below, and it is respectfully requested that you will forward any of them you may think proper, or any others that may seem to you suitable for the purpose we have in view, with the price of each article marked upon it.

LIST OF ARTICLES.

PLAIN NEEDLEWORK,
CLOTHING for Poor Children,
BABY LINEN,
All kinds of FANCY-WORK,
TOYS,
PICTURES,
STATIONERY,
ARTICLES OF VERTU,
BOOKS,
WAX FLOWERS,
COVERLETS,
PATCHWORK,
FROCKS,
BOOTS, SHOES, & SLIPPERS,
ILLUMINATED SCROLLS,
&c. &c.

I am, yours faithfully,

W. N. MOLESWORTH.

COBDEN MEMORIAL FRENCH CLASS.

(*From the* "ROCHDALE OBSERVER," *March* 23*rd*, 1867.)

PRESENTATION TO THE REV. DR. EMERTON.

Last evening, an interesting event came off at the Public Hall, Baillie Street. Dr. Emerton, who has gained such respect and good wishes for his disinterested and valuable labours in the establishment of a class for the gratuitous teaching of the French language, leaves Rochdale to-day, and the class naturally felt it incumbent upon them to give some permanent proof of their appreciation of his efforts. A large number of members invited the Doctor to tea, after which, a meeting was held in the upper hall, presided over by Mr. Councillor Scott, in the unavoidable absence of the Mayor, who had been expected to preside.

On the platform were the Rev. W. N. Molesworth, M. A., the Rev. T. Masterman, Mr. Alderman E. Taylor, Mr. Councillor Willans, Mr. Hugh Ashworth, Mr. E. Belmont, Mr. S. Sugden, Mr. J. Ormerod, and several members of the testimonial committee. On the motion of the Rev. T. Masterman, seconded by Mr. Sugden, and supported by the Rev. W. N. Molesworth, the following address, which was neatly engrossed and emblazoned on vellum, was presented to the reverend Doctor, who acknowledged the testimonial in a suitable speech :—

To the REV. J. A. EMERTON, D.D.

Reverend and Dear Sir,—We, the members of the Cobden Memorial French Class instituted by you in Rochdale, desire to express to you our deep sense of your kind and disinterested labours on our behalf.

To you belongs the conception of popularizing the acquisition of the French language in England by means of oral instruction from the French translations of the Bible; and we venture to hope that the eagerness with which 500 persons have enrolled themselves as members of your class may be to you a gratifying proof of our high appreciation of what we have been

pleased to term the "Emertonian system" of teaching the French language.

We beg to assure you of our hearty sympathy with the doctrine of international amity and brotherhood, as taught by the late Richard Cobden, and which you desire so much to foster and extend.

We also desire to record our high gratification with the rapid progress we have made in acquiring a knowledge of the French language.

That many of your class, who, previous to your commencing your labours amongst us, knew nothing of the language, should have acquired, in the space of a few weeks, the ability to read and translate passages in the French New Testament, is, we think, a sufficient proof of the success that has attended your new system of instruction.

You came to us a perfect stranger, but your enthusiasm and earnestness inspired us with confidence in you as a teacher; and now we beg to assure you that your patient, genial, and kindly manner has endeared you to all of us as a highly esteemed friend, and rendered the work of learning the French language a pleasure rather than a task.

We would further express to you our regret that your other duties call you from our midst, but we earnestly hope that your life may long be spared to continue your philanthropic efforts for the benefit of others, and that much happiness to yourself may be your reward.

In conclusion, we beg to assure you that should you ever visit Rochdale again, we shall all feel delighted to give you a most hearty welcome.

Signed on behalf of the class, this 22nd day of March, 1867.

W. A. Scott, President.
E. Belmont, Secretary.

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